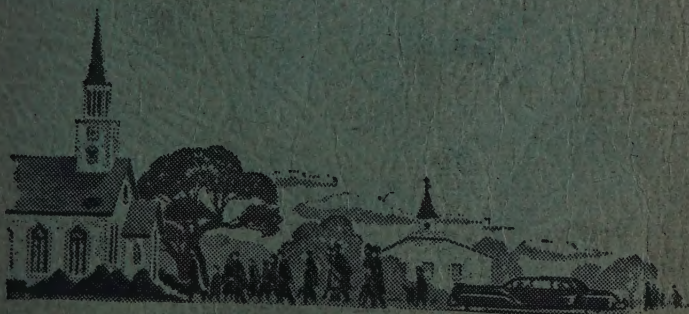


51

THE
A. M. E. ZION
QUARTERLY
REVIEW



The A. M. E. Zion Quarterly Review

DAVID H. BRADLEY, Editor

P. O. Box 146, Bedford, Pa.

TABLE OF CONTENTS

Christ Carrying the Cross (Picture).....	2
Picture Interpretation.....	3
By Florence Turverey Reeves	
What Is A Protestant?.....	6
By Reverend C. M. Kirkpatrick	
Classification of Leading Living Religions.....	11
By Professor Herbert H. Stroup	
The Gifts and Functions of the Spirit in Acts.....	20
By Reverend G. H. McMurray	
Devotion To The Best Possible, (A Sermon).....	25
By Reverend J. H. Satterwhite, Dean, Hood Theological Seminary	
The Cross, Symbol of Our Faith.....	30
By Florence Turverey Reeves	
Good-bye, Mr. Negro.....	34
By Reverend Booker T. Medford	
A Tribute to Joseph Charles Price.....	37
By Miss B. L. Brown	
James W. Eichelberger and Christian Education in the A.M.E. Zion Church.....	41
The A.M.E. Zion Church and Her Future Outlook.....	44
By Reverend J. F. Dunn	
The Review Laboratory.....	49
The World Today.....	51
Editorials	52
Looking Ahead in Books.....	55
Reference Notes	58

1950

Volume LX, No. 1

The A. M. E. Zion Quarterly Review was founded in 1890 by the late Bishop George Wylie Clinton, D. D. It is published by the Publishing Board of the A. M. E. Zion Church. David H. Bradley, Editor. Entered as second class matter at the Post Office at Bedford, Pennsylvania, under the act of March 3, 1879.

Questions peculiar to the function of the minister will be answered promptly. All communications should be addressed to the editor.

Subscriptions: One year in advance—\$2.00; (Canada, \$2.10). Single copy—0.50; Foreign countries—\$2.25 per year.

Copywrited 1950

A. M. E. Zion Quarterly Review

All rights reserved

Printed in the United States of America

Christ Carrying the Cross

Painted by MRS. IRENE DWENGER



CHRIST CARRYING THE CROSS

An oil painting, nearly life-size, in the
A. M. E. Zion Church, Ridgewood, N. J.

Painted by MRS. IRENE DWENGER

Interpretation by

FLORENCE TURVEREY REEVES

"And they led Him out to crucify Him. And they compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go with them, that he might bear the cross. And they bring Him unto the place of Golgotha, which is, being interpreted, the place of a skull". MARK 15:21-22.

The story of Simon of Cyrene carrying the cross for Jesus seems a natural for depicting a person of dark skin in a prominent position rather than in the role of a servant. When the A. M. E. Zion Church of Ridgewood, N. J., was to be renovated and redecorated in 1946, Mrs. Irene Dwenger, an artist and friend of the Church offered to paint a picture of any subject the pastor suggested. Almost immediately he chose the subject of Simon of Cyrene carrying the cross, and Simon was to be a Negro.

There is good basis in Bible history to assume that Simon was an Ethiopian, perhaps a farmer, come up to Jerusalem for the Passover. Mark gives the name of his two sons, Alexander and Rufus, apparently members of the early Christian community.

The search for a picture of Simon of Cyrene which the artist could copy or from which she could take a suitable idea for the development of her picture took some time. The Metropolitan Museum could offer nothing; the art files of the New York City Library yielded little. At length the artist ran upon an old Children's Bible illustrated with prints of steel engravings by Gustave Dore, a French illustrator of the 19th century. In it was the perfect representation of the subject, for in one print was found the two figures of Jesus and Simon in the foreground, very prominently depicted, making a forceful appeal and a wonderful contrast. The artist and the pastor agreed that this should be enlarged, put into color, and that Simon should be a Negro.

Gustave Dore lived between 1832-1883. He was the son of a civil engineer. He had extraordinary ability as a draughtsman and when he was still very young—only 16 or 17—he made some illustrations, took them to a Paris publisher and was hired on the spot. He was popular at once and illustrated many books:—Dante's Inferno, Don Quixote, Paradise Lost, Tennyson's poems on the Knights of the Round Table and the Bible.

Practically everything he did was either historical or religious and his care for detail and his intuitive feeling for historical accuracy made his Biblical engravings greatly loved and much sought after during his lifetime and for many years thereafter until color began to replace black and white. Dore was a man of the greatest talent but he never did great things; rather he was quite content to do the things which came to him easily and he spent his life in mere illustration rather than attaining the greatness that was possible to him because of his unusual natural talent.

Mrs. Dwenger enlarged the picture and since the original was in black and white, she used her own ideas for coloring it. She says, "I pictured a bright day, just before noon. The two men on horses being Roman represent the power and authority of the conqueror. The man with the heavy whip symbolizes the cruelty of the mob. Simon started out that beautiful morning trudging contentedly along the road with no idea of what the day would bring. He was a big man, strong physically from heavy farm work, with a confidence and independence indicative of his freedom of mind and spirit. Entering the city, he fell in with the crowd on its way to Calvary. All of a sudden, because of a break in the ranks, he saw the leading prisoner stumble and fall under the weight of the inordinately heavy cross. The Centurian on his horse glanced quickly over the crowd and caught sight of Simon's big frame and shouted an order for Simon to come forward and help with the cross.

"Friendly and impulsive, always quick to help his neighbors in distress, quite forgetful of self, Simon almost leaped forward to take the full weight of the cross upon his strong muscular shoulders." His great strength was his opportunity to lighten the burden of a condemned but innocent man in the last few short hours of his life. His huge hands and arms grasp the cross with surety and ease as he releases Jesus of the burden and takes it upon himself. The moment pictured here is when Simon's eyes meet the eyes of Jesus and they exchanged that earnest loving look, a moment Simon would cherish as long as he lived and bequeath the memory of the Master's "Thank you" to his sons."

The weary face of Christ depicts His physical exhaustion. He looks amazed at the man who has gladly come to His aid. His mouth is open, indicative of His heavy breathing as He climbs the steep rocky cliff, "the place of the skull". His hands still cling to the cross as though He needs to lean upon it and the strength of Simon as well. The two central figures representing mercy, kindness and love are set against a background of implacable law, ignorance, hatred, indifference and cruelty. Only the women in the distance at the left, figures added by Mrs. Dwenger, relieve the burden of the inhumanity expressed in the rest of the canvas. But like the mustard seed, love and mercy must grow to conquer the world of hate and cruelty.

This canvas represents about three months of work and it is truly a labor of love. Mrs. Dwenger writes, "I put my whole self into it and did the best I could. I truly feel that the Great Creator guided my hand as I painted."

On completion, the picture was hung at the back of the Church where worshipers would face it as they went out into the busy world. It is there to remind them that each day brings its own opportunities for service, that one must be ready, willing, even eager for that service, and that Christ Himself is there too, to assure them that it is His Cross, that it is He whom they serve and that He bears it with them.

The first society for missionary work was organized in the A. M. E. Zion Church in 1845. The group, called the "Varick Daughters of Conference" was organized in the Mother A. M. E. Zion Church, New York City. The duties of the group were to provide the needed funds for ministers of the New York Conference who were not receiving a stated salary and to aid in the printing of the minutes of the Annual Conference.

* * * * *

The first A. M. E. Zion missionaries to Africa were the Reverend and Mrs. Andrew Cartwright. They served in the Liberian area from 1876 to 1903. The Reverend Henry Chesson succeeded them remaining on the field one year, to 1904. In rapid succession came the Reverend H. T. Wright (1904-1908), the Reverend J. D. Taylor (1908-1911), and the Reverend J. J. Pierce (1911-1915). From 1915 to 1919 the field was without "an American superintendent".

* * * * *

After the period of four years when no representative was on the field the following were sent:

Reverend and Mrs. Thomas E. Davis	1919-1922
Reverend and Mrs. D. G. Garland	1922-1923
Reverend and Mrs. Daniel C. Pope	1923-1930
Mr. Oliver Simms	1929-1936
Reverend Almira J. Smith	1931-1936
Miss Adwilda Robinson	1934-
Reverend and Mrs. A. J. Ricks	1936-

WHAT IS A PROTESTANT?

REV. C. M. KIRKPATRICK

*Minister of*Varick A. M. E. Zion Church
Hackensack, N. J.

Recently during our celebration of Reformation Sunday, we attempted to speak of the Meaning and Significance of the Protestant Movement. After the morning worship, a member of the congregation asked the question: "*What is a Protestant?*" The question stabbed me awake to the fact that most of the members of our Protestant Churches do not understand or know, the basic facts of our Protestant faith and heritage. The question disturbed and haunted me, with a feeling of neglect in the performance of an essential duty of a Protestant clergyman, in charge of a congregation. The outcome was, that on the following Sunday, we used this member's question as the theme of our sermon. Modestly and incompletely, reverently and humbly, we attempted to give a partial answer to the question thus proposed:

In conversation with the Editor of this periodical, some days later, I related my experience, and what I had attempted to do about it. After talking the matter over, rather hurriedly, with him, he requested that I submit, in substance, the answer I had attempted to give; for publication in the Quarterly Review.

In a little booklet written by George A. Crapullo, and published by the Abingdon-Cokesburg Press, the author says: "Our Protestant adherents are not as well informed about their faith as are Roman Catholics of theirs. The Roman Catholic Church goes to great pains to establish its members in the faith, and conducts an aggressive campaign through the written and spoken word to reach non-catholics with its claims. The Protestant Churches on the other hand, have been lax in the instructions of their members as to the meaning of Protestantism, and, in eagerness to be tolerant and to avoid offense, have often hesitated to affirm the principles of their faith. The time has come, for a strong presentation and a wide dissemination of the fundamental ideas of Protestantism."

Indeed! it seems to me, that Protestant preaching and teaching must get into its proclamation more doctrinal content. The effervescent pulpit mouthings which characterize so much Protestant preaching today, is paralyzing and deadly. Too much of Protestant pulpit effort aims at intriguing the mind, but leaves unsatisfied the soul. The true presentation of the gospel will deal with the heart as well as the head, the soul as well as the body, and concern itself with the complete welfare of the individual. That is to say, that gospel preaching must be, by the very nature of the thing itself, doctrinal through and through. Protestantism, we affirm, affords us the great doctrinal basis upon which we can stand and preach a Chris-

tian gospel adequate to the total need of mankind. It is my humble opinion that the fundamental principles of our Protestant faith embrace in their out-reach every phase of the gospel of the Lord Jesus Christ.

Protestantism is a protest, as its name implies. But this is only its negative aspect. It is, at one and the same time, a great *affirmation*. Our Roman Catholic friends criticize us for being "protestants," but one cannot logically protest against something without affirming something. This is indeed true of Protestantism, and let us not be ashamed that ours is a protest movement. To assert and project the fundamental beliefs of our Protestantism required the rejection of other beliefs. Protestantism said 'yes' to God and 'no' to the practices that they believed were against God. Whenever we say a positive 'yes' there necessarily follows a positive 'no'. It is the balance we keep in our affirmations.

A Protestant is one who believes in "The Right of Private Judgement". Dr. Albert C. Knudson says, in *Protestantism A Symposium*: "This principle was the Protestant belief in the inspiration of the individual and the consequent right of private judgment. The real point of difference between Protestants and Romanists was not in the inspiration and authority of Scripture but the question as to who is its true interpreter. Romanists said the inspired Church; Protestants said the inspired or enlightened individual. In other words, Romanists denied the right of private judgement in religious matters, while Protestants affirmed it".

Perhaps we need a word of caution here. The right of private judgement does not mean the sanction of wild irresponsible conduct in thought, speech or acts, but rather an individual responsibility that is balanced by enlightened information and a sense of inner compulsion to accept responsibility for what one says and does. Yet, when all is said and done, it is the right of the individual to judge for himself; no external authority has the right to judge for him, or to force its decisions upon him.

A Protestant is one who believes in "Justification by Faith." Both the right of private judgment and justification by faith places "spiritual initiative" and the sanctity of the individual conscience above submission to external authority. They declare the inner attitude of the soul more important than compliance with external rules and rights. Both affirm the freedom of the individual. Indeed in several respects the doctrine of justification by faith provides the firmest conceivable basis for religious freedom, for it makes the salvation of the individual independent of all human authority . . . it puts his eternal welfare, beyond the reach of all human tyranny and all enslaving human weaknesses and makes him, in the completest sense of the term, a free man. Salvation by faith and religious freedom thus go together.

Justification by faith means that it is not by works or by magic that we are saved, but by faith. Protestantism rejected the principle of salvation by works, or by coming to Confession and being forgiven of sin by a human priest, or partaking of the Mass. Roman Catholics are taught that

the priest has power to forgive sins; that their salvation and eternal welfare is in the hands of the priesthood, and, to incur the disfavor of the priest is to run the risk of being shut out of the kingdom of God. Protestantism affirms that only God can forgive sin; and that the individual salvation is not dependent upon the authority of the priest, but upon the power resident in the gospel of the blessed Son of God.

The doctrine of Roman Catholicism involved in the principle of salvation by works and the authority of the priest to forgive sin, and that, man must confess his sin to the priest to be forgiven; implies that the priest has access to God which is denied to laymen, that God has granted to the priest a privilege which he denies to other men. Protestantism *rejects* this implication and protests that God does not play favorites.

A Protestant believes in "The Priesthood of Believers." Protestantism protests the exclusive priesthood of the clergy, and affirms the Universal Priesthood of all believers. That is to say, that God is just as accessible to the laymen as the priest; that the clergy has no monopoly on the audience and favor of God. In the matter of salvation we are all on equal footing.

One of the things which intelligent self-respecting men everywhere crave and fight for, is equality; the privileges and opportunity enjoyed by others. Members of democratic society believe that these rights are divinely bestowed and that no one has any right to deny them. The founding fathers recognized this and wrote the preamble to our Constitution declaring these rights to be divinely endowed. If a government of men will pledge itself to perform the duty of elemental justice, can we conceive of a just and righteous God doing less? Every person who is a real person protests being regarded as a second class citizen in his country. Shall he do less in the matter of religion? Shall he accept some inferior status merely because some ecclesiastical organization say so? Protestantism protests that there is no second class status in religion, salvation, and the Kingdom of God; that we are all equal in the matter of the Divine approach, individual relationship and salvation.

We view with alarm the accelerated drift of our Negro people into the embrace of Roman Catholicism. The deathless struggle of the American Negro to attain the status enjoyed by others in the economic, political, social and cultural affairs, is somewhat aborted by his embrace of a principle in religion which he violently rejects in his fight for human welfare. The Negro cannot consistently fight against a principle in civic structure and at the same time embrace that principle in religion. Neither can he logically contend that it is the divine purpose for him to possess and enjoy a principle in civil matters that is denied to him in religious matters. Democratic ideals and principles, involving, as they do personal liberty, and stressing the essential worth of the individual, is highly incompatible with an authoritarian, dictatorial form of religious belief and practice. All Negroes in particular and men in general who believe in democratic ideals and

practice, which root themselves in the Protestant principle of "The Priesthood of Believers," must by the very nature of their situation and belief be "protestants," against everything tainted with dictatorship in civic structure, religion or otherwise.

A Protestant is one who believes in the "Supreme Authority of the Holy Scriptures." Here, let it be frankly admitted, it is easy to become confused. Modern research and the new biblical learning have shattered many of the conventional beliefs about the Bible held by former generations. The problem for us is to study and re-think the matter of divine revelation, under the guidance of the competent scholars of our Protestant heritage to determine the nature and content of the divine Word communicated to us; and its authority for us in the matter of individual salvation, faith and practice. It is well for us to keep in mind that the Book we revere and call the Bible, is not the final or complete "Word" or "Revelation" of God to men. God did not cease to speak or reveal His will and purpose, when men decided upon the plan of "Holy Writ." God continuously speaks and reveals Himself to men who by obedience and fellowship, live in His presence. And His word, thus communicated, along with that spoken and revealed to other peoples and ages, becomes for the believer the supreme authority in matters of religion or in the other phases of life.

The prevailing Catholic theology today, is the point of view, developed during the later Medieval period, known as the scholastic movement. Its most famous exponent was Thomas Aquinas. He laid the ground-work of the intricate and extensive sacerdotal system of modern catholicism; which enables that church to exercise the power of life and death over its communicants; denying them the right of personal liberty, private judgment, and the right to interpret and determine for themselves the true "Word of God", and "The Sanctity of the Common Life". It forces upon its adherents a most tyrannous and abject form of spiritual, psychological slavery and religious serfdom. Wherever it has the power to match its will, it brooks no interference with its ambition to dominate completely the affairs of men and nations."

The Protestant therefore, protests and denies the Roman Catholic doctrine of the primacy of the Pope. We contend that he is not God's supreme representative on earth by divine appointment and favor; and that speaking "*EX-CATHEDRA*", he does not necessarily speak for God or the Word of God. We contend that any man, who by faith and practice brings himself into communication with God, has equal authority to expound the divine Word.

The Roman Catholic doctrine of Papal infallibility and exclusiveness was believed and accepted by many and rejected by many. The claim to primacy by the Bishop of Rome led to the division of Christendom into Eastern and Western factions; and a slightly altered position gave rise to the Protestant Reformation. However, this doctrine, though believed, practiced and fought for did not crystallize into the full flower of formal

theological expression until 1870 at the Council of Trent. It is not, therefore, the true doctrine based upon scripture. It is arrived at by a spurious interpretation of the words of Christ to Peter as recorded in Matthew 16:16

SOME POLITICAL AIMS OF CATHOLICISM

Charles Clayton Morrison, in his book: *Can Protestantism Win America?*, says that, "Protestantism is being victimized by a false sense of tolerance."

The time has come for us to carefully analyze the meaning of tolerance. Tolerance is a word much used, much abused, and much misunderstood. Is it tolerance to permit a mad-dog to roam a community, or a rattlesnake to coil on your front door step unmolested? Is it tolerance to permit a hostile neighbor to set fire to your home, or do injury to you and family, unmolested? Is it tolerance to sit idly and complacently by and permit Roman Catholicism to attack our democratic institutions, civil government and the basic principles of our Protestant faith, and offer no resistance to these vicious attacks upon the things we hold dear?

It is the avowed and publicized program of political Catholicism to abrogate the basic principles of our democratic form of government. Persistent attacks by the hierarchy, guilds and societies, are directed to this end. Is it tolerance to offer no defense against these vicious attacks which aim to whittle away the foundation of our democratic government and personal liberty, and, subsequently, destroy our Protestant heritage?

It is the long-range policy of political Catholicism to, little by little, gain political control of America, by electing, with Protestant help, majorities in both houses of Congress and state legislatures, a president, whose civic and political views will stem from the Vatican; thus placing themselves in position to re-write or circumvent the principles of the Constitution of these United States. Is it good sense to sit idly by, for the sake of being regarded as tolerant, and do nothing to counteract these pernicious influences and protect our precious heritage?

The great tragedy of Protestantism is not its divisiveness, but its loss of the power of effective protest. Protestantism by its very nature, is a militant thing; and when it loses its power of protest, it ceases to go forward, and becomes stagnant and decadent. This is true of the Protestant movement; all down the line, into its numerous divisions. Let any segment of it lose the power of protest, and that segment ceases to grow; and the elemental powers of destruction begin their deadly work.

Is there not a warning in these facts for our particular segment of the Protestant movement? Is it not the disposition to frown upon, reject, and stifle any voice of protest; and the lack of any effective protest about anything, a sure sign that we are ceasing to grow and are speedily forging the instruments of our own destruction?

CLASSIFICATION OF THE LEADING LIVING RELIGIONS

DR. HERBERT H. STROUP

Brooklyn College

Brooklyn, N. Y.

Two of the great living religions are essentially *ethnic faiths*. These are Hinduism and Confucianism. Hinduism, to be sure, is a religious rather than a geographical or racial term. But Hinduism is practically confined to India. Even in India Islam occupies a portion of the field. But Hinduism may fairly be said to embody the spirit and genius of the people of India. It is true that Hinduism has undertaken in recent years some missionary work, and especially in the United States. But these developments have as yet but little significance. It is also true that Hinduism conceives itself to be universal. But this is on the principle that all religions are really one. There is much to be said for this principle, but at the same time, it passes over too easily deep-going contrasts in religion which cannot be dealt with simply on the basis of syncretism or of pantheism. It remains objectively true that Hinduism is an ethnic faith. Confucianism belongs to China, but has acquired a significant place also in Japan. But in going to Japan, it has carried with it the Chinese written language, and in Japan it has remained as a religion, quite subordinate to Shintoism and Buddhism. Confucianism can hardly be said to have transcended its ethnic character.

In view of the contrast between ethnic faiths and universal religions, there are two religions which may be classified as intermediate *forms*. These are Judaism and Islam. Judaism has many of the characteristics of a universal religion, but it has retained a certain amount of particularism. It is primarily the religion of a racial stock. It is indeed also a missionary religion and welcomes proselytes. But for the very reason that it has had to maintain its integrity in spite of the dispersion of its adherents among nationalities and races, it has had to retain elements of particularism, which appear especially on the side of ceremony and cultus. The fact that it is the one religion that bears a racial name is an indication of its semi-ethnic character.

Islam has spread among many nations and races and in this respect is a universal religion. But Islam borrowed heavily from Judaism and from the corrupt form of Christianity existing in Arabia in Mohammed's time. Islam arose and took shape in a primitive tribal civilization. Its sacred book is the work of one man. It has been difficult for Islam to transcend the limitations of its semi-barbaric origin. It did reach high levels of culture as the results of its conquests and through appropriating Aristotelian philosophy, and it has produced some great mystics. But these values it has not been able to make permanently central. Hence in the light of its

actual career it has limitations that restrict its appeal to people of advanced culture.

Two religions stand forth in the light of their history, as *universal religions*. These are Buddhism and Christianity. By 'universal' we here are meaning religions which have spread widely over the earth and have transcended the limitation of thenic and backward cultures. No religion, or course, has become actually universal. But it is common to apply the term to religions that deliberately aim to be universal and that have sufficiently transcended ethnic and cultural limitations.

Our motive in dealing with the historic faiths must remain philosophical rather than simply historical. From the historical point of view it must be recognized that all of the great religions have been exceedingly complex and have taken on in the course of their history many phases which are mutually inconsistent. At the same time the prominent phases of any one religion are likely to have found some expression, perhaps quite subordinate, somewhere in the other systems. Greek, Roman and Protestant Christianity are widely different, and are more similar in some things in Historic Buddhism, for example, than to each other. Monasticism, mysticism, sacredotalism, have appeared in most of the great religions. Accordingly what we need to do is to seek for the essence of the different religions, so far as that may be discovered in their founders or in their central controlling spirit. There are three aspects of religion which tend to appear in all the great systems; namely, teaching as to the Ground, the Way, and the Goal of Life—we may take the teaching concerning the Way of Life and Salvation as the most typical of all, and seek to characterize the essential meaning of the religions classified above.

Hinduism offers to men the way of realization. The evils from which it would relieve us are conceived to be temporal illusions which hide the metaphysical reality. The great evil is finiteness. Salvation and life in its fullness are to be secured by the realization that the soul of man is identical with the All-One. The Atman is Brahma. "That thou art," says the teacher in the Upanishads to the disciple. Similarly Tagere writes: "the supreme soul has himself chosen this soul of ours as his bride, and the marriage has been completed." So long indeed as the soul-bride "remains obstinately in the dark, lifts not her veil, does not recognize her lover, and only knows the world dissociated from him, she serves as a handmaid here, where by right she might reign as a queen." But in truth "the marriage of supreme love has been accomplished in timeless time . . . when the soul-bride understands this well, her heart is blissful and at rest." (Sadhana, pp. 160-162)

Confucianism offers us the *way of loyalty and obedience*. Hinduism has no supreme prophet, and founder. But in Confucianism the prophet, who is the founder of the faith which bears his name, is the personal embodiment of his way of life. To Confucius, Heaven and earth and man

belong to one great order, Tao, "The Way." The goal of human existence is the well-ordered state. The supreme virtues are propriety and filial piety. The Confucian maxim is to "stand in one's lot," to fill one's place as prince or subject, son or father. A Chinese proverb runs: "The morning-glory of an hour envies not the pine of a thousand years." It is enough that each fulfill his appointed station in life. Confucius incarnated this way of life and "Stood firm."

In Judaism the central idea is holiness, and its way may be called the way of *purification*. According to the Law as a whole this way is both ceremonial and ethical. The great Hebrew prophets placed the supreme emphasis upon the ethical character of God. Thus holiness becomes essentially righteousness, and the way of life becomes an ethical way. But so far as the law is made basic in Judaism, the significance of ceremonial purification is retained. Forms of worship and of ritual are regarded as essential to the way of life and salvation. So far as the religion of the prophets is made central in determining the way of life, that which is distinctive in Judaism, as compared with Christianity, tends to disappear. Jesus may then be regarded as gathering up the work of the Old Testament prophets, and giving it new depth and range.

Islam may be characterized as presenting a *way of submission, or a way of salvation through true belief*. The meaning of Islam is "submission," and the Moslem is the "believer." To accept Allah as the one true God and Mohammed as his prophet is the central thing. This is a way of conformity and obedience. The salvation offered is of the legalistic type. The Koran dominates Mohammedanism in a way paralleled in no other religion, although some sects in Christianity have displayed a worship of the sacred book which is similar. It goes with this conception of the way of salvation that the central attribute of Allah is his sovereignty, and that the goal of life is conceived so largely in terms of external reward. So far as Islam has developed a pronounced mysticism, as in Persian Sufism, it has tended to leave behind what is distinctive in Islam.

We shall proceed to the characterization of Buddhism and Christianity under the separate head of universal religions, because it is these two systems which present the most significant problems for framing a personal philosophy of religion.

Buddhism, as seen in the significance of its founder, offers to mankind the *way of renunciation*. Buddha followed this way to the end. He taught that one must renounce, not only all outward things, but every desire of the soul. All desire means suffering. And the satisfaction of desires is like drinking from a salt spring. Hence Buddha taught men how to cut the thread that holds together, like a bundle of fagots, the bundle of desires that make up the soul and so to find Nirvana. He taught his disciples to renounce property, family and civil station, and putting on a

yellow robe and taking a razor, a needle, a sieve, a girdle, and a beggar's Bowl, to set out on the noble Eight-Fold Path that leads to the extinction of desire. This Path leads by a moral discipline to freedom from lust and greed, and by a mystical discipline can beyond happiness and misery to the ultimate peace and bliss of Nirvana.

"Buddhism," said Professor Knox, "appeals chiefly to the disillusioned and to those who have lost hope. It prophesies peace, and its thorough-going character appeals to certain moods." (Direct and Fundamental Proofs of the Christian Religion, p. 183). In Buddhism salvation is the achievement of the individual soul. According to the thought of Buddha himself, it is not conditioned in any degree upon the idea of God or of the Absolute. Buddha turned his back on these ideas, and in fact on all speculation. He felt that speculation leads one aside from the discipline of the soul. Similarly he was reluctant to discuss the meaning of Nirvana. Thus original Buddhism appears as a doctrine of the way of life, and secondly, as a goal of life, without a doctrine of its ground.

But as Buddhism spread it speedily recovered the traits to which Buddha himself was indifferent. Buddha became a divine saviour, and ultimately took the place of the absolute in Buddhism. The ideal for the Buddhist saint came to be that of attaining Buddhhood, and or participation in his work of salvation. And Nirvana became, now a state of passionless repose, and again an experience of mystical blissful absorption above all earthly desire. Nevertheless, Buddhism has remained essentially world-renouncing, and its ultimate ideal has been of the monastic type.

Christianity presents itself, in comparison with the foregoing religions, as teaching the *way of transformation*. As Hoffding points out, Jesus stood in the midst of history instead of withdrawing from the world. He had no thought of abolishing desire. His desire was rather to purify it and exalt it in meaning and power. His faith in the conservation of value took the form of faith that the things of highest worth and value are won and maintained through struggle and suffering. (Philosophy of Religion, p. 301, ff.) The teaching of Jesus heightens the value of personality instead of taking a negative attitude toward it. It also brings the religious experience into the closest possible relation with ethical living. As Schweitzer writes, for the Christian, "Spirituality and morality are one and the same. It is through the most thorough-going morality that the highest spirituality is attained, through the most thorough-going morality that it is continually expressed." Christianity "in its very essence aims at being the supreme ethical enthusiasm." (Christianity and the Religions of the World, p. 52, 53).

These qualities in Christianity are expressed in the teaching of Jesus in which he brings the two great commandments, love to God and love to men, into indissolvable union. But Jesus gives new meaning to the con-

ception of love when he interprets it as love which is self-giving and sacrificial, and when he makes such love the very nature of God and the highest principle of human life. From his point of view, the great evil is unrighteousness and lovelessness. Human nature is not evil simply because it is finite; neither is it good simply because its tendencies are a part of nature. The supreme good is to be attained by a transformation of natural impulses until they become means of expressing love. The way of transformation saves men from evil through repentance and forgiveness, through faith and sacrificial service. And as the life of love is realized in heart and deed the fullest experience of God is attained.

While Christianity belongs to the religions of struggle and of hope it also possesses qualities which satisfy the needs of inwardness and contemplative piety. Pfleiderer says of Christianity: "It stands above the contradiction (between contemplative mystical religion and active purposive religion) because it sought to combine both sides into a unity from the beginning—the immanence and transcendence of God, the salvation of man that is and ought to be, the mood of combat and of hope, and that of peace and of joy in the present inner possession of the highest good. On the one hand it says 'Thy Kingdom come' . . . on the other hand, there was a conviction, present from the beginning, that the kingdom of God is here now, internally within us, in the form of the righteousness, joy and peace accomplished by the divine spirit in the heart." At the same time God is the transcendent righteous Will who guides history towards the purpose of his coming kingdom. (*Religion and the Historic Faiths*, pp. 21-23).

We proceed now to the question of whether characteristics of universal religion are displayed within the realm of historical religion such that they can serve as a guide for religious growth and as principles for the interaction of religions in history. It seems evident that much that goes to make up the concrete forms of the religions we have been considering will need to be left behind. There is much in the great religions that is inharmonious with their central principles. And their central principles cannot simply be combined, for they are often radically diverse in their tendencies. At the same time we must look for great richness, variety and flexibility in any religion which promises to meet the universal needs of man.

The ideal of a universal religion is frequently discounted. But it may be pointed out here that unity is recognized as needful and possible in respect to other sides of experience. Science, for example, is international and inter-racial. Nations and races borrow the results of each other's scientific experimentations and achievements without hesitation and they freely cooperate for the advancement of science. If logic and mathematics were not universal, so far as differences of race are concerned, there would be no possibility of sharing the results of scientific thought between races. The mores of different groups, of course, differ strikingly, but this does not vitiate the ideal of common ethical principles. If such principles are

not to be found, then there is no such thing as international justice. When we criticize nationalism and racialism, we imply more basic ethical principles. Art differs widely as between the races, and yet art is enriched through the appropriation of the originalities of one type of art by another. The artistic spirit appreciates the beauty of the pagoda and the mosque as well as that of the Greek temple, the basilion, and the Gothic cathedral. While philosophy exists in many forms in our western thought, it is noteworthy that closely similar types are to be found in Indian philosophy and in Chinese philosophy. The west and the east alike have their empiricism and their rationalism, their materialism and their idealism, their agnostic and their speculative philosophies, their monisms and their pluralisms.

Just as there is a basic unity to be discovered in respect to the foregoing types of experience, so such a basic unity should be sought in religion. Religion is either a powerful divisive force or a powerfully unifying force. But its capacity to unify is the more significant and must be an essential part of the unification of mankind. It was Christianity which formed the real unity of Europe in the Middle Ages. It is Confucianism which has been the source of the spiritual unity of China during the times of the breakdown of unified government. India is a unity through its religion. Islam has created common bonds between very diverse peoples. It is fallacious to emphasize the existing contrasts among religions as proving that unity is neither possible or desirable.

An instance of the real unification of differing phases of religious thought and feeling is afforded by spiritual life, the Hebrew and the primitive Christian on the one hand and the Graeco-Roman on the other. The motives and experiences which are at the core of Christianity come from Hebrew religion and from Jesus. But Greek virtues and Greek philosophy, and the civil and political thought of the Greeks and Romans have entered vitally into Christianity. The result is no syncretism but a vital fusion. What has taken place in this historic instance can and will take place again in the course of human history. In order to avoid abstractness and vagueness we may well turn to the forms of universal religion with which history presents us and ask what in them fulfills the condition of being permanently universal. As between the world fleeing monastic ideal and the world accepting active ideal of Christianity, we must make a decision, for the two ideals cannot be directly combined. The way of transformation and the way of renunciation look in opposite directions, and if they are to be combined at all, one must be definitely subordinated to the other. It is evident that fully developed religion should possess both mysticism and ethical creativity and that it should unite personal and social salvation. Then too, we hold too, that philosophy should seek the maximum synthesis of harmony between man and his universe. From these points of view the racial disillusionment of essential Buddhism seems due rather to historical and sociological conditions than to adequate insight. Essential Christian-

ity with its way of transformation seems more adequate to human needs and the principles of ethics and of philosophy. At the same time Christianity, at whatever point in history we take it, must be examined to see wherein it fulfills the conditions of universality. The same attitude may be taken towards other religions. Thus contributions may be looked for from them all.

Let us then go on to consider essential Christianity and to ask what is universal about it. First we may emphasize its universality because it centers in a person of unique moral and spiritual creativity and redemptive power. Since religion is more than philosophy or institutions, we should look for its highest manifestation in the realm of the spiritual life. And the highest form of spiritual life must be found in a creative personality. If religion centers in a code of morals, or a system of thought, or in a particular cultus or church, it is far more likely to be outgrown than if it centers in a creative personality rather than in a system or an institutional form, it is adapted to be a religion of growth. Jesus is a personality who belongs both to the West and to the East. He completes the line of Hebrew prophets and expresses their interpretation of God and of life in universal fashion.

The originality of Jesus is borne witness to in a noteworthy way by the eminent Jewish scholar, C. G. Montefiore. His chief points are the following: 1) Citing Ezekiel's interpretation of God in the sentence 'I will seek that which is lost,' he says: It was left for Jesus to turn this picture of divine activity into an ideal of human activity . . . with this teaching of service may be associated in close connection the doctrine of the hard life and of deliberate self-sacrifice. 'If any man would come after me let him deny himself and take up his cross and follow me.' Here we have teaching not only of the highest originality, but also pregnant with the most astonishing issues . . ." 2) Again this author says: "There are combinations in the picture of Jesus which, as a picture, at any rate, seems to me unique and which I am inclined to think are not merely picture, but portrait. I mean such combinations as his humility and his sense of authority; his sternness and his gentleness; his great piety and his great purity; his tinge of asceticism and his lack of asceticism; his constant living with God and his compassionate forthcomings towards many sinners; his hatred of sin and his active friendliness and sympathy for the outcast and the 'lost' ". 3) The author finds another evidence in the total impression of his life in the beatitudes. He describes this impression in the following words: "It is a feeling as if all religion were concentrated and expressed in a certain condition which manifests itself in gentleness and pity and love and to the patient endurance of wrong; in a certain peacefulness which is also capable of utmost heroism and sacrifice, in a certain glow and enthusiasm, which produce a peculiar and indomitable happiness. Before the ideal of this religion all else appears to fade away; all that is external and institutional;

all that is civil and political; all that has to do with knowledge and beauty; all that makes for the careful and orderly and gradual removal of evils by intelligent forethought or wise legislation; all conceptions of progress. All these things are necessary, and yet the Beatitudes seem to teach the one thing needful which is more needful than any of them, and which goes before them and after them." 4 To the foregoing the author adds a point concerning the absoluteness of the teachings of Jesus. There is the highest originality in the "intensity, the absoluteness and the unqualifiedness of the religious demand which embraces the ethical demand and substantiates it." This quality is bound up with Jesus' "Sense of authority, his consciousness of sonship, his central and unique position and the conviction thereof, as embodying in himself the very actuality and presence of the Kingdom of God." (See Hibbert Journal, Vol XXVIII, pp. 98-111, Article "The Originality of Jesus")

The testimony of Montefiore is an admirable illustration of the spirit which seeks religious values in the impartial spirit. We may judge Jesus to be the world's supreme religious personality and at the same time recognize that we need to learn from the prophets of all the great religions and that universal religion could learn something from all. This method would not lead us to emphasize the external authority on the part of Jesus but would cause us to recognize the Christ-likeness as being liberating and saving wherever it may be found.

The second characteristic of universal religion will be the fullest interpretation of the religious and the ethical. This is an insight which we learn from the historic Jesus, and it is one which must be used to measure both historic Christianity and other religions as well. As J. Weiss has written of Jesus; "In his personification of the ideal he welded the love of God and the love of man in an indissolvable union, in which they might foster and strengthen each other. He expressed the ideal in a perfect form, and stamped it upon the souls of the race." (Article "Ethics" in Hastings "Dict. of Christ and the Gospels.") The union of the ethical and the religious is something of the utmost importance for man's spiritual life, and they are always tending to drift apart. In our day we are finding spokesmen of humanism who are indifferent to faith and worship, and on the other hand, we find advocates of mysticism who are critical of the social gospel. Universal religion needs to keep these two sides of spiritual life in fruitful union.

Thirdly, Christianity expresses certain universally needed truths. While the personality of Jesus is more than any body of truth abstractly stated, yet his universal meaning cannot be brought out except as we see in him the embodiment of universal truths. We may stress the following as being truths which need to be permanently central in the spiritual life of mankind: a living God whose nature embodies and transcends men's highest ethical and spiritual experience; the conception of man's sonship to God, ex-

pressing as it does the consciousness of kinship with a divine nature and participating in divine, purposeful activity; the supremacy of love as that which fulfills human personality and transforms society and is the essence of God's nature; the power of faith to transform personality, to enkindle its possibilities, and to make accessible the abiding sources of spiritual energies; the intrinsic worth of the human soul as a basic principle for all personal and social and religious thought and conduct; the conquest of evil by self-giving, suffering love; the coming of the kingdom of God on earth; a universe spiritual in its ground and goal.

Truths like these are to be welcomed from whatever source they come. They have permanent spiritual source in Jesus. They need to be translated by each generation into terms most directly applicable to its needs. They need to gather around them other insights from the historic faiths which have an independent origin and insights also from later ages. But they should enter for the sake of their intrinsic worth and for the sake of the attainment of spiritual unity among mankind.

It is not impossible to undertake the assessment of universal elements in all the great religions. This should be done by those who have participated in their inner experiences. But a few indications may be given as to types of contributions to universal religion which may be looked for from them. Buddhism has contributed to man's realization that compassionateness and gentleness are divine, and it affords a needed counter-principle for the militancy which has characterized Christianity in the West. Buddhism will make its contribution to the overcoming of war and the establishment of peace. (It should be noted that Buddhism in Japan also made alliance with the militant spirit.) The way of renunciation too is always needed as a part of one's philosophy of life. Hinduism has developed the consciousness of divine immanence and the experiences of mysticism which may serve as a needed haven for the emphasis upon activity and the transcendence of the divine Will which have been controlling for the most part in the West. Confucianism lays an emphasis on the civil and social virtue which is needed by Indian religion and also by much of Christianity. It requires in turn the Christian evaluation of the individual and those principles in Christianity which have tended to make it a religion of growth. The emphasis of social righteousness laid by the Hebrew prophets helps to correct the extreme eschatological elements in primitive Christianity. Islam stands for the stressing of the divine transcendence, but it needs the Hebrew and Christian recognition that the transcendence which is divine must be righteous and holy.

1st. Article:

"THE GIFTS AND FUNCTIONS OF THE SPIRIT IN ACTS".

REV. G. H. McMURRAY

Minister of
Shaw Temple
Atlanta, Georgia

As we write this article, it is well to note and list some instances in which the Holy Spirit appears in the Book of Acts.

1:4, 2:4, 4:8-12, 6:5-6, 8:14-17
8:35, 9:17, 10:19, 10:44-45, 11:12.

May we also note, that there seems to be two points of view concerning the "laying on of hands" method used by the Apostles in Acts. In some of these verses listed, it seems to me that the Holy Spirit appeared after the individuals were baptized and the Apostles laid their hands on the persons. Note as an Illustration Chapter 8:14-17.

*Who, when they were come down, prayed for them,
that they might receive the Holy Ghost:
For as yet he was fallen upon none of them:
only they were baptized in the name of the Lord
Jesus. Then laid they their hands on them, and
they received the Holy Ghost.*

In these verses we can note that the Holy Spirit came upon the persons after they were baptized and appeared only when the "laying on hands" procedure was performed. However, most of the instances in Acts reveal that the Spirit came before they were baptized. Notice Acts 10:47: "*Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?*" Acts 11:38 carries the same incident.

There are three given ideas of the spirit and Baptism in Acts. (1) "Baptism in the Holy Spirit was given to Christians instead of the Baptism of John in water. (2) Baptism in water conferred the gift of the spirit, but only if administered in the name of the Lord Jesus, (3) Baptism in water, even in the name of the Lord Jesus, did not confer the Spirit, which was given only by the laying on of hands by the apostles". 1

At times the spirit did not conform with any given idea of procedure. Sometimes it seems that the Spirit would come before baptism and sometimes it would appear after the "laying on of hands".

1. F. J. FOAKES JACKSON, and KIRSOPP LAKE, *The Beginning of Christianity*. London: MacMillan and Co., 1942, p 338 Vol. 5.

"There is little doubt that the essential thing in the "laying on of hands" was prayer, the rite being, as it were, and acted prayer. There seems to be little connection of "laying on hands" with the giving of the spirit but the situation is not entirely clear. The Spirit may be bestowed first, and His presence sufficiently attested as to warrant baptism into the new community (Acts 10:44-48, 11:15-17); the spirit may be given after prayer over those concerned that God will give them the Spirit, and then there is the "laying on of hands" and then the gift is bestowed (Acts 8:15, 17); finally the Spirit is received after baptism in the name of the Lord Jesus, the laying on of hands follows, and the gift with no reference to the prayer (Acts XIX, 5f). It is clear then that there was no formal place given to the laying on of hands in the primitive Church. Where minds were attuned to the quasi-physical view of the Spirit, the laying on of hands would impart a strong stimulus by a way of suggestion." 2

Throughout the Book of Acts there is the twofold process of laying on hands and Baptism. How far this process continues in the 1st. and second century is not known. It is believed to be a fact, that the trinitarian formula was yet formulated. Throughout Acts there is the twofold process; in the 19th Chapter of Acts, Paul uses the "Laying on of hands" and the subject receiving the spirit.

May we note that there are many functions of the Holy Spirit. There are many ways in which the Spirit reveals its power. First, the gift of the Spirit brings a conviction of the activity of God Himself in the present. They always knew that God had revealed Himself in the life and death and resurrection of their Lord. The Spirit is bestowed that power may be given to bear witness to the resurrection. While Christ accomplished the salvation, the Holy Spirit appropriates it to the believer. The Spirit dwells in the Christian as a renewing, sanctifying, comforting energy, as the higher conscience, as a divine guide and monitor. When Peter and John were standing before the Sanhedrian council, it was the gift of the Spirit that gave them power to stand before the council and fearlessly speak to the people. "The Spirit is the divine revealer of Christ to the individual consciousness and the source of all grace through which the new life manifests itself. "Christ in us" is equivalent to having the "Spirit of Christ". 3

The Spirit works in us faith and all virtues; it is the Spirit which transforms even the body of the believer into a holy temple. May we also note that it is by the law of the Spirit of life in Christ Jesus that we are made free from the law of sin and death and are able to walk in newness in life.

2. P. G. S. HOPWOOD, *The Religious Experience of the Primitive Church*. New York: Charles Scribner's Sons, 1937, p. 188.

3. PHILIP SCHAFF, *"History of The Christian Church", Apostolic Christianity*. Vol. 1, New York, Charles Scribner's Sons, 1893, p. 532.

The Spiritual gifts may be divided into three groups: (1) The intellectual gifts of knowledge, mainly theoretical in their character, and concerned primarily with doctrine and theology; (2) emotional gifts of feeling, appearing chiefly in divine worship and for immediate edification; and (3) practical gifts of will, devoted to the organization government, and discipline of the church.

The gift of wisdom and knowledge is a deep insight into the nature and system of the divine word and the doctrines of the christian salvation. The gift of teaching is the power to apply the gift to knowledge and the power of clearly expounding the Scriptures for the instruction and edification of the people. The gift of prophecy is the ability to employ commonly the language of higher inspiration. It is by no means confined to the prediction of future events, but consists in disclosing the hidden counsel of God, the deeper sense of the Scriptures, the secret state of the heart, the abyss of sin, and the glory of redeeming grace. The gift of discerning Spirits is the power to discern between the true prophets and the false prophets. The gift of tongues is the means of speaking in an involuntary psalm-like prayer or song, uttered from a spiritual trance and in a peculiar language inspired by the Holy Spirit. The gift of interpretation is the supplement of the glossalalia, and makes the gift profitable to the congregation by translating the prayers and songs from the language of the spirit and of ecstasy into that of the understanding and sober self-consciousness.

The gift of Ministry and Help, that is, of special qualification primarily for the office of deacon and deaconess, or for the regular ecclesiastical care of the poor and the sick, and in the wide sense, for all labors of Christian charity and philanthropy. The gift of church government and the care of souls, indispensable to all pastors, religious leaders and rulers of the church, above all to the apostles and apostolic men, in proportion to the extent of their respective fields of labor. The gift of Miracles is the power possessed by the apostles and apostolic men, like Stephen, etc. They healed all sorts of physical maladies, to cast out demons, to raise the dead, and perform other similar works in virtue of an extraordinary energy of faith, by words, prayer and the laying on hands in the name of Jesus, and for His glory.

The last of them is the gift of love, the greatest, most useful, most needful, and most enduring of all, described and extolled by St. Paul in the 13th Chapter of the 1st Corinthians with the pen of an angel in the vision and enjoyment of the God of infinite love himself. The spirit functions and reveals its power through these gifts to various men.

In Modern scholarship the view has won wide acceptance that in the early church before Paul, the Spirit is regarded as the mysterious wonder-working power of God, which is not connected in their minds with the

normal religious acts of daily life, nor with the interpretation of the divine purpose in history.

The new revelation of God is working in the world, is read in the light of the revelation already given through Jesus. It is Christ who gives the Spirit. The gift comes to those who have been called by him, taught by Him, commissioned by Him. It is before incredible that they should merely have reproduced the current popular views. In the first place, if the Spirit is the gift of Jesus, it is the gift of one whose own activity was the evidence and embodiment of the final purpose of God for human history.

There is an explanatory link which connects the "angel of the Lord" with the "Spirit" in the idea of angels as ministering spirits in Acts. Cornelius saw an angel in his dream, and called him "Lord"; this angel commanded the centurion to send for Peter, but the impulse given to the apostle to go with the men of Cornelius was from the spirit. "Angel", "The Spirit", and "God", seem to be ways of expressing the same experience namely, of the divine intervention in human life. There is a dynamic power that prevails behind the angels, that power is the Spirit of God. The Spirit in Acts is not the Spirit of Angels. The Spirit was the Supreme Power animating angels and archangels.

When Jesus returned to his synagogue at home, he opened the scripture and began to read Isaiah lxi: "*The Spirit of the Lord is upon me*". This idea of the spirit being not Jesus but an attribute of God is carried over into the Book of Acts. The apostles in Acts believed the Spirit of God was upon Christ for him to have done such unique work and that it was through the agency of the Spirit of God that the Messiah would be equipped to bring in the divine kingdom. For the primitive Church, there was no such idea as the coming of the spirit at Pentecost to compensate for the going away of Jesus. In Acts, the coming of the Spirit was definitely connected with Jesus, who had bestowed the gift upon them (Acts 2:33).

*Being therefore exalted at the right hand of God,
and having received from the Father the promise of the
Holy Spirit, he has poured out this which you see and hear.*

This scripture reveals that Jesus is not identified with the spirit. The change which the apostles underwent appeared to them as the gift of the spirit of God. Acts 11:17 shows further proof that the apostles thought of the spirit as not being the Messiah or Christ but a different agent of God.

I believe however, that one can find the materials for the early concept of the trinitarian doctrine.

Bibliography

1. FLEW, NEWTON R., *Jesus and His Church*
New York; The Abingdom Press, 1938, pp. 275-276
2. HOPWOOD, P. G. S., *The Religious Experience of the Primitive Church*
New York; Charles Scriber's Sons, 1937, p. 387
3. JACKSON, FOAKES, LAKE, KIRSOPP, *The Beginnings of Christianity*
London; Macmillan and Co., 1942, Vol. 5 p. 465
4. SCOTT, ERNEST F., *The Nature of the Early Church*
New York; Charles Scribner's Sons, 1949, p. 245
5. SCHAFF, PHILIP, *History of the Christian Church*
New York; Charles Scriber's Sons, 1893, p. 871, Vol. 1.

The A. M. E. Zion Church maintains three annual conferences in Africa at the present time. The West Gold Coast and the East Gold Coast Conferences having combined membership of 8,000 and the Liberia and Nigeria Conference for whom no statistics are immediately available.

* * * * *

Since 1896 Bishops of the church have been actively interested in the work of Foreign Missions. Bishop John Bryant Small lent great impetus to the work not only by personal visitation but by the bringing of students from Africa for study in our schools and colleges. For four years, from 1896, he served as the Bishop of the Foreign Field. He was succeeded by Bishop Alexander Walters (1904-1908) Bishop George L. Blackwell 1912-16, Bishop George C. Clement 1916-1924, Bishop C. C. Alleyne 1924-1928, Bishop W. W. Matthews, 1928-1936, Bishop J. W. Brown 1936-1941, Bishop C. C. Alleyne 1941-1944, Bishop E. B. Watson 1944-1948, Bishop H. T. Medford 1948—.

* * * * *

Bishop C. C. Alleyne was the first resident bishop of the African work and lent great inspiration to the renewed interest in our missionary endeavors. Serving with him in this enterprise was the first resident episcopal supervisor, Mrs. A. Lucille Alleyne.

* * * * *

The first general Missionary Convention was held in 1901 on the historic New Jersey seashore, Atlantic City. The next convention will be held in 1951. The announcements of this meeting will be out shortly, according to the Executive Secretary, Mrs. Abbie Clement Jackson.

DEVOTION TO THE BEST POSSIBLE

I PETER 3:15 - 17

Sermon preached by J. H. SATTERWHITE,

Dean and Professor of Theology

Hood Theological Seminary, Livingstone College

Howard University

Andrew Rankin Memorial Chapel

Sunday, February 26, 1950, 11:00 a. m.

J. H. SATTERWHITE

"In your hearts reverence Christ as Lord. Always be prepared to make a defense to anyone who calls you to account for the hope that is in you, yet do it with gentleness and reverence." I PETER 3:15.

One has to admit that the best possible is quite irrelevant to much of our modern intellectual life. Faith in the best possible is not of the slightest importance to the science of physics, for example, except in a highly restricted sense. Physics, of course, is a theory of motion and should indeed be the best possible—the most accurate, most empirical, best tested—theory that it is possible to formulate. But physics contains no propositions about the best possible character, the best possible beauty, or the best possible worship. The best possible in the sense of the most valuable or the Noblest, is also quite irrelevant to chemistry and astronomy, and even to history, anthropology, sociology, economics and psychology. All that descriptive sciences require is the best possible expositions of their facts. When a pure scientist talks about physics or history, he omits all words about better or worse; when he talks about better or worse he speaks as a philosopher or a man of religious faith or a moralist. The tragedy of our times: Large numbers of university faculty members and students, spending their entire lives as objective scientists, forgetting that they are individual persons to whom values are important, as well as members of the human race, whose destiny at present is trembling in the balance.

In every human soul is something of yearning and faith. We all dream of the best possible. There is, we are sure in our highest moments, a best that is really possible. Faith in a possible best as well as a best possible is the guiding star of the true students, as well as of prophet and poet. The ideal of the best possible concerns every human being who cares about the present and future of humanity, no matter what his specialized interest may be. The interpretation and application of that ideal is the special concern of the University. It would be difficult to state the purpose of this University more exactly than to define it as a better understanding of the best possible

world, and a more active participation in its realization. University communities are devoted to the best.

Our world today squarely challenges the best possible. The recent war is man's revolt against the best. War threatens the very existence of values at any level both by destroying persons in whom alone the good can be realized and by menacing the ordered society and the institutions which support and cultivate values. The stern reality of war makes the pursuit of the best possible seem almost hopeless.

Pessimism is the more calculating and intellectual challenge to the best possible and is often found in our University centers. The pessimist is one who is observing and testing life and concludes that the best that is possible is not good, or at least not good enough. There is so much pain, frustration, injustice, and chaos in the world that the few joys of life are fleeting and deceptive. Pessimism about the universe takes the form of atheism, although not all atheists are pessimists. The atheist is one who has lost faith in the eternal power of the best possible as a redeeming reality beyond man. He has lost his grip on a transcendent God as controlling man and nature and also on the immanence in man of any power not himself that makes for righteousness.

Along with war and pessimism, there is today a third strong challenge to the best: a current of irrationalism. Reason is challenged from many quarters. Some empiricists view reason as static and abstract. Some theologians view it as a sinfully proud revolt against divine relation. Some political leaders view it as contemptibly weak. Of course, this irrationalism results in part from a failure to be clear about what reason is. If reason is viewed in the manner of Plato and Hegel, it is the mind's synoptic view of the whole of its world. Irrationalists forget that it is the work of reason to consider every element in experience, no matter how wild or chaotic it may be and to assign it to its place in the whole. The irrationalist has lost his grip on reason because he previously lost his grip on the unity of his mind and the relatedness of everything in it. He doubts that there is any meaning to the best possible.

Our three challenges to faith in the best—*war, pessimism, irrationalism*, may be traced to two sources: *failure of love and failure of reason*. The failure of love is revealed in the loss of the sense of divine immanence, divine Fatherhood and human sonship. The failure of reason is evident in the threat of war, despair, pessimism and irrationalism. Love without reason is irresponsible, passionate, wild, dogmatic. Reason without love betrays itself because it does not take into account the highest possibilities of human nature. Love that does not love truth is not love; and reason that does not tell the truth about love is not reason. The person who is devoted to the best possible is committed to love and to reason.

There are two words of great weight in the New Testament—*Logos*

and *Agape*, "The Word" and "Love." Logos is the word from which we derive logic; and to the Greek mind, Logos meant reason, or reasonable expression. When the Logos became flesh, it was the reason of God and the light of God, the glory and grace that comes from truth. Agape is christian love, love sacred, not profane; unselfish, sacrificial, redeeming love, greater than faith and greater than hope. The heart of the interpretation of God by New Testament writers is the Johannine teaching that God is the eternal Father in whom Logos and Agape are one. The Logos was in God and the Logos was God; and God is Agape. The Christian teaching is that the best possible being in the world is compounded of reason and of love. Christianity thus is in essence an affirmation that Greek philosophy was as truly a revelation of God as was Hosea's prophetic insight. It is just as appropriate that philosophy and science should be an expression of Christian civilization as that love should be the animating principal of Christian life. Without Logos, love is blind; without love, Logos is empty.

In considering the best possible as a world of Logos, a society in which Logos is supreme, no unreasonable demands are made, and all reasonable demands are met. In God, Logos is supreme eternally but man is not God. For man, the divine logos is in him and is constantly making eternal life available. To say that man is a rational animal is not that he is always rational. It is not even saying that he is ever rational. There is in every man a potential thinker, a possible truth seeker.

Since we are living in an age in which traditional definitions are being shattered, it may be well to state precisely what is meant by our use of reason. Logos, or reason, consists of four great commands: 1. *Be consistent*; 2. *Be systematic*; 3. *Be inclusive*; 4. *and Seek for the best possible*. Be consistent, the command of formal logic, is simply the condition of all intelligibility. Contradiction means nothing. Be systematic is the command which leads us to seek for order, connections, and laws. But we might have consistency and order without sufficient knowledge of facts. Hence the third command: Be inclusive. Reason is a command to respect the facts and to include every available fact. "The true," says Hegel, "is the whole." Long before Hegel, Plato had described the philosopher as "The synoptic man." These men were trying to tell us that reason is the obligation to take everything into account,

or to take every available and revelant fact into account. All sensations, all values, all intuitions, all revelations must be considered and weighed by reason. No clever sophistry, no fine-spun theory satisfies reason unless and until it is checked by the facts. Therefore reason is the dynamic principle of growth, individual and social. The final command, seek for the best possible, might well be called the law of experiment, or the law of ideal aspiration, or the law of hypothesis. The hypotheses that science can try are inexhaustible; the ideal possibilities of man's spiritual nature are equally inexhaustible.

There is a tendency in at least one theological circle to view a reasoning man as conceited and sinful; and even dogmatic in clinging to theories without opening his eyes to experience. But such is not the nature of reason, as it is always unreasonable to be proud. Reason means humble open-mindedness, search for further light, respect for the facts of experience.

Devotion to the best possible from a christian standpoint is a world in which all men follow Jesus, not blindly and unthinkingly, but with the most alert and rational intelligence that they can possibly exert.

The Christian hopes, not sentimentally, that he is forever ready to give his Logos when asked about his hope. Here is the meaningful statement in my text: "In your hearts reverence Christ as Lord. Always be prepared to make a defense to anyone who calls you on account for the hope that is in you, yet do it with gentleness and reverence."—(1 Peter 3:15).

We are now directly to the fact of commitment. Christian commitment is to Logos and Agape—to reason and to love. We have inquired into the nature of Logos as rationality and have seen that it discovers, reveals and involves love. Devotion to the best possible is rational and cooperative. Agape is that kind of will to cooperation which contributes whole-heartedly to the true welfare of all concerned; it is a will which is constant regardless of whether there is a cooperative response from "all concerned" or not. God loves sinners; and his love to them is his wholehearted will that they should respond with love. Cooperative, whole-hearted, universal love is the prime condition of the realization of the best possible. Persons who do not love have an irrational view of the possibilities of their own natures, of the conditions under which shared values can be produced. Love is the law of life. Jesus thought and lived the Golden Rule, the highest form of the law of love. His followers, Paul and the Johannine writer, said that "The greatest of these is love," and that "God is love."

What our world is proving, is not that love is impossible. But that love is more difficult than we know. More difficult than war and what we know as "Peace." Just as reason is rigorous discipline and never happens of itself but only by great effort, so love, as an effective will for cooperation, requires knowledge, sympathy, understanding, sacrifice and patience. This is what the cross of Christ means, that love is costly. We shall have the best possible when we are willing to pay the price of justice, sacrifice and cooperation. Love alone can conquer the strife of men, as love alone can conquer the strife of reason between its theoretical and practical interests. Logos and Agape, reason and love, one and indivisible are the law of the best possible world.

The Cross — Symbol of Our Faith

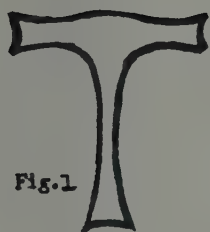


Fig. 1



Fig. 2



Fig. 3



Fig. 4



Fig. 5



Fig. 6



Fig. 7



Fig. 8

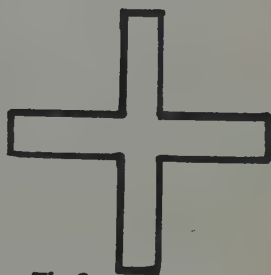


Fig. 9

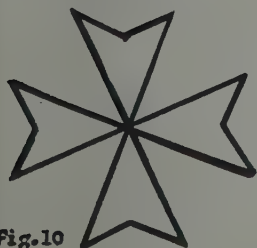


Fig. 10

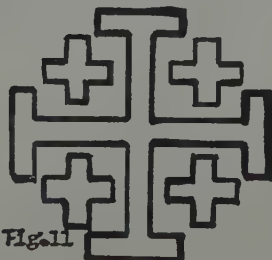


Fig. 11



Fig. 12

THE CROSS — SYMBOL OF OUR FAITH

by

FLORENCE TURVEREY REEVES

With the Reformation came a revolt against all symbolism, pictures, stained glass windows and even beautiful and expressive architecture. In a relatively short period of time, Protestants were worshipping in assembly rooms of public buildings or in any ordinary great hall, bare and unadorned, stripped of all beauty and with nothing to convey the idea that it was the House of God. Even the Cross, central symbol of our faith, was done away with as too reminiscent of the Roman Church and those who insisted upon using it in some form were looked upon with suspicion. It was thought that a Christian should not expect or need to have any visible aids to worship but should commune directly with his God. The idea may have been born of true religious discipline but as time went on it became all too easy to indulge in small talk in a bare assembly room; children amused themselves running about the pulpit or up and down the aisles and in short there was anything but an atmosphere of worship abroad. Not only was the stage used for religious purposes but all too often secular concerts and theatre groups were allowed to use it too, making it even less a place of true worship. Protestants still continued proudly to proclaim direct communion with their God and to look down upon their weaker brothers who needed visible things to help them commune with the Invisible.

Man in his pride and folly often finds himself in a dilemma. With the scientific advances of the 19th and 20th centuries, signs, symbols and pictures began to have vast influence upon the lives of individuals and of nations. A swastika could be used by a Hitler to arouse all of Germany; two fingers raised in a "V for Victory" could bring renewed determination to hard pressed millions in England; the moving picture could be used to enlighten or degrade in any land.

With the impact of the steady and powerful psychological invasion of the secular world upon the religious mind through the continual bombardment of advertising over the air; the imperative command to go out and buy NOW; the confused perplexity of most people over national and world conditions; the accelerated onrush of the world; Protestants like all other groups have become more and more distracted. Intuitively they began to turn toward some apparent and visible means of helping the mind to fix itself on God. Slowly it dawned upon them that in every way they were denying themselves much by allowing the Roman Catholics to make use of and to enjoy the Cross so exclusively. They began to see its beauty, to discern its momentous significance, to accept its meaning and its ever present help and assistance. At last fully aware that we are living today in a

world which is more and more pagan, Protestant Christians have turned again to the Cross.

Because we have cut ourselves off so completely in the past from any understanding of the Cross and its meaning, we have sometimes made mistakes in finding our way back. There are certain correct usages and forms which we need to know and follow. Although there are some four hundred varieties of crosses, perhaps less than fifty in some form are used in our Christian culture. We shall confine our study to a few of these which are most often seen and used in churches.

In general there are two types of crosses—the Latin Cross (Fig. 2) and the Greek Cross (Fig. 9). In figure 1 we see the Latin Cross with nothing above the cross beam. This is called the Tau Cross (Greek for the letter T) and is one of the very earliest crosses. It is thought to be the type of cross upon which Moses raised the serpent in the wilderness. It is generally used in pictures of the Crucifixion to distinguish the crosses of the two thieves from that of Our Lord. Christ is almost always depicted on the Latin Cross and the two thieves are generally pictured on the Tau Cross. Sometimes it is used as a symbol of St. Matthew who is supposed to have died on such a cross.

The Latin Cross (Fig. 2) is the one we know best for it is universally used. Dr. Fleming in his book, "Christian Symbols in a World Community" shows how it is used the world over, in China, India, Africa, Japan, combined with indigenous architecture. Since this was a type of cross used by the Romans for crucifixions, it is assumed that this was the kind of cross upon which Our Lord was crucified and this is why we have put it as the central symbol of our faith. Protestants use the cross without a corpus, the body of the Crucified One, for to them it bespeaks the Risen Lord. When the Cross has a corpus upon it, it is a crucifix. The crucifix is not generally used among Protestants. Flowers entwined about the Cross symbolize the Risen Lord and this arrangement is most frequently represented on Easter cards.

In figure 3 we have demonstrated the correct proportions for the Latin Cross in order that it may be perfectly understood and properly made. The size of the square at the crossing is doubled for both the arms and the head and is duplicated five times for the stem, making it eight squares long and five across.

The next cross (Fig. 4) is called the Graded Cross because it has three steps for a base. It is also known as the Cross of Calvary, and this is the Cross almost always used upon the altar. It often has the Chi Rho in the XP form in the center where the bars cross. (The two Greek letters Chi and Rho or XP are the Greek abbreviation for Christ). The three steps of the Graded Cross indicate Faith, Hope and Charity in descending order.

The largest and strongest step is Charity or love, the basis of all Christian living. The next step is hope and the step nearest the Cross is Faith indicative of the Christian attitude by which one comes to the Christ of the Cross and to His promised salvation. Often there is a raised section at the back of the altar called a retable and the Cross should be placed in the center of it. In the past the Cross has always been placed higher than the candles or flowers. Two candles usually appear upon the altar—one on each side of the Cross. During the celebration of the Holy Communion, these candles are lighted. They symbolize the divine and human nature of Our Lord and at the same time tell us that He was "the light of the world".

The Budded Cross (Fig. 5) is so called because its arms end in three buds called the trefoil. This is symbolic of the Trinity and is used in places where a more decorative cross is desired. It can also be used on the Greek Cross. (Fig. 9).

The Cross of Suffering (Fig. 6) indicative of the suffering of Christ has its ends sharply pointed. It is appropriately used on Holy Thursday and Good Friday. In some of the representations of art where the Cross rises out of the cup at Gethsemane, it is understood to mean the suffering of Christ in the garden and to bring to our minds the words, "if it be thy will, let this cup pass from me."

The Celtic Cross (Fig. 7) is one of the most beautiful. It is of very ancient origin used by early Celtic Christians and some fine examples are still to be seen in Ireland and Great Britain. Today it is the cross frequently used in America on the peak of the roof of the church building. The four bars of the Cross are connected by the circle to suggest eternal life, eternity, or the eternal quality of the Redemption through Jesus Christ Our Lord. A large Celtic Cross is sometimes seen in cemeteries as for example in the cemetery attached to the Chapel of the Intercession (Protestant Episcopal) in New York City.

The Cross Saltire (Fig. 8) is better known as St. Andrew's Cross. It was given this name because it is thought to be the type of cross upon which the Apostle Andrew died. He felt unworthy to die upon the same form of cross upon which Jesus was crucified and asked that his might be different. It symbolizes humility and martyrdom.

The Greek Cross (Fig. 9) has arms of equal length and for this reason is more often used for decorative purposes. Its perfect form lends itself better to certain uses than the Latin Cross. For those who would have the altar correctly designed, five Greek Crosses should appear upon it, one in each of the four corners and another larger one in the center where the vessels of the Lord's Supper may be placed upon it. These five crosses are symbolic of the five wounds of Christ. When it is used on the altar linen it bears this same general form but is ornamented in many decorative and

elaborate treatments, the use of the trefoil as previously suggested (Fig. 5) being one of the simplest and one of the most beautiful.

The Maltese Cross (Fig. 10) is formed of four spear heads with the points coming together at the center. The eight points symbolize the eight beatitudes and these points must be equidistant from one another if the cross is correctly designed. Early in the eleventh century this was taken as the emblem of the Knights of St. John, an order established to protect pilgrims on their way to Jerusalem. The Order finally made its home on the Island of Malta from which the cross gets its name. We recall that Malta was the scene of the shipwreck of St. Paul. (Acts 27:14-44)

The Jerusalem Cross (Fig. 11) is often seen in churches or worn by women of mature years. The large cross is made up of four Tau Crosses whose bases meet to form its center. This is said to symbolize the displacement of the law by the Gospels, the Gospels being represented by the four small Greek Crosses nestling near the large cross. It is often called the five-fold cross, again reminiscent of the five wounds of Our Lord. Sometimes it is used as the emblem of missionary work—the large cross indicating the Mother Church at Jerusalem and the small ones the four corners of the earth to which the Gospel has been carried.

The Eastern Orthodox Cross (Fig. 12) is also called the Russian Cross and or the Slavic Cross. It is seen on the spire or the dome of all Eastern Orthodox Churches. This is a Latin Cross with a bar at the top superimposed upon it which represents the inscription Pilate ordered put above the head of Christ upon the Cross, "Jesus Nazareus Rex Iudaeorum" (Jesus of Nazareth, King of the Jews). The lower bar is assumed to be the foot-rest since the Eastern Church believes that Our Lord was crucified with His feet side by side and not one upon the other as is usually represented in art. Interestingly enough the bar slants and it is said that the earthquake at the time of the Crucifixion jarred it loose and made it slant. The bar as it slants forms the Cross Saltire which is the emblem of St. Andrew who is believed to have introduced Christianity into Russia. One sees this on the Orthodox Churches in the United States as well.

There are a few of the crosses most commonly used but there are many others which also have interest and significance. Just as early Christians even in the simplicity of the life of those early days found help and inspiration in visible things, we who live in a highly technical and worldly civilization need to be constantly reminded of unseen spiritual values.

It is deeply significant as we observe the great variety and extension of the simple forms of the Latin Cross that Christians everywhere should have undertaken to express in art-forms almost every possible adaptation which would increase its meaning. It has symbolized Christ's death, His sacrifice, His love, His obedience, His humility, the sin of the world and the salvation of mankind. Wherever and under whatever circumstances the Cross is seen, it is the distinctive mark of the Christian, his religion and his faith.

"GOOD-BYE, MR. NEGRO"

REV. BOOKER T. MEDFORD

Minister of

Oak Street A. M. E. Zion Church

Petersburg, Va.

Growth and expansion in a society brings about many changes. Opinions which once seemed fixed and staid, often give way to new thoughts and concepts. Such seems to be the case in our society today; for there is a positive social venture afoot, and such as will be wholeheartedly approved by our society as time moves on. The term "Negro" as a racial appellation seems doomed to become obsolete, and the minds of our youth seem ready for such a social enterprise. Whatever reluctance this sweeping tide may encounter seems explainable when we remember our racial sentimentalities and our fear of the new and untried, especially in the realms of the social.

Results from "adequate samplings" of the attitudes of youth, indicate this trend today. It seems that youth feels that racial designations should be cast aside, especially when they serve to hinder the development of a people and the expansion of society as a whole. It is believed that the power of a positive education could, in time, work a miracle in this regard as it is doing to outlaw the use of such terms as "Nigger", "Wop" "Kike" and many others formerly used to placate a people.

In our growth and development from and since the Reconstruction days, we as a race have encountered many obstacles and disadvantages. However, all of these have not been from the hands of external forces alone; early concepts have been thrust upon us, which we were forced to accept and live by; but our continuance in this has been largely our undoing and detrimental to society as a whole. We have remained the victim of our concept of what our racial identity implies in the way of circumscription. The force of this pattern of thought has left us belabored with a "mind-set" which defeats proper thinking and action when the times are heralding new relations, aimed at the perfection of society, such as will require the creative genius of persons released from their own self-imposed isolation.

A Negative Psychology.

One great impetus to this type of thought, is the evidence that the continual use of racial designations has produced a negative psychology in the minds of majority and minority groups. One feels forced by the other to adopt a "whistling-in-the-dark" apologetic while the other sports a bigotry manifest in negative attitudes towards minorities.

The tendency to associate certain races with certain crimes against society creates a negative attitude towards a group as a whole. The feeling of the necessity to "prepare" a place for and an attitude towards minority groups, sets those groups apart from the totally beneficent stream of society and perpetuates an idea of "being different" from and inferior to others. It postulates these groups as being "problems" to be solved, and presents an opportunity to the other group to render a service "over and beyond the call of duty". The continual use of racial designations keeps a society divided and shows a woeful lack of unity in matters of our total social destiny.

These evils have almost wrecked our society and have driven wedges between people for so many years, that we believe that such a state is the only way to live and progress at all. As a result, our society is static and ineffective when it comes to moral and spiritual leadership, and we have failed to create adequate opportunities for the growth of personality and the realization of the potential genius within all the segments of our population.

Thus, the forward look of our youth is to be considered. It is a sign of growth and mind and spirit; it is the indication of a larger person and a freer personality. It gives promise of a world citizenship in thought and responsibility, and points the way towards a sense of unity hitherto unknown.

A New Approach.

Attacking the old problem of racial and interracial attitudes from within a race represents a new approach. It will be most effective when rightly understood and it is remembered that it is initiated from within the race, long thought of, even by itself as being the "sinned against". Therein lies its greatest value. It carries nothing of the bitterness and hatreds of yesteryear, and it represents a type of positive thinking, which will in time, work wonders within the race and upon all others. It is a gift to life of an abiding faith in what the future can and should be, and a non-coercive rebellion against what has been the neurotic character of a racial reticence.

A person opens the door to his own good, when he is willing to give something of himself for the good life as a whole, and especially so, when that gift is not accompanied by a sense of regret or a condition of bargain. His is the advantage. He is fitted by virtue of a free mind and a wholesome outlook on life, for a faith in and a loyalty to a long range program and principle, which, whatever the intermittent, experiences, will be vindicated by life.

Youth has evidently seen the "brass" in our supposed "gilt-edge" procedure for interracial goodwill in the past. They have witnessed our fail-

ures and our successes. They have read from trenchant pens the invectives and vituperation that we have heaped upon our adversaries, and have learned that a trenchant pen too often loses its "razor-edge" in its constant effort to be incisive. The youth have observed that our racial campaigns have been fraught with vengeance and a striking back; and they know that the time has come to grow big enough to think seriously about what they can give back to life to build the kind of a society they desire to live in. This could be done, not as Negroes especially, but as human beings, free in mind and spirit of all concepts and patterns of thought which engender hatreds and aggravate our too conscious differences. But, to youth, there is something challenging about such a positive social venture; it is launched from a so tenable position that it is worthy of their faith in it and loyalty to it as being the only way towards the reality of what will ultimately be our all-consuming concept Mankind.

Releasing A Creative Spirit.

Any thing, attitude or practice which has the power to release the mind of man from confusion and psychological limitations, is of infinite value to the progress of mankind. Here has been our trouble; we have "bottled up" our creativity in hatreds, confusion and misunderstandings of one another. When the mind of man is freed of its fetters, it grows and can realize its potential greatness. It reaches upward and grasps new thoughts and contemplates new relations. This truth is attested by the new sense of wholeheartedness being progressively manifest among men. A sense of the power of the creative within a group must of necessity stem from an "emptying" process, a getting rid of the rocks and debris of mind and soul in the slow process of social evolution. It is a releasing of oneself from hatreds and a vengeful spirit, so that through a process of substitution, not only something ugly may die within us, but also something grand and noble may be born.

In the years to come, youth will face life and its responsibilities far superior to us in mind and spirit. They will have the audacity to dream more significant dreams. They will have the daring to enter life, all of its areas, shorn of circumscribing ideologies which tend to retard their progress. New ways to peace and goodwill will be found, and such as will command a respect all along the way. They will find a way to melt and merge their gifts and graces imperceptibly into the ongoing tide of a world brotherhood, and make it richer for having done so; they will evidence such a spirit of belonging that they, as world citizens, will enhance the work of Art, the findings of Science and will lift the standard of world culture beyond our wildest dreams or fondest hopes.

So, in the light of the above, it could be that youth has shown us the highest wisdom in this daring challenge. It is not impossible; yes, it is even feasible to dream of the day when such a social enterprise will be approved and participated in by the whole of mankind.

TRIBUTE TO JOSEPH CHARLES PRICE

MISS B. L. BROWN
Professor of English
Livingstone College
Salsbury, No. Carolina

Ladies and gentlemen, again, we have gathered on one of our traditional occasions to give due honor and respect to one of the nation's immortals—Joseph Charles Price.

It is fitting that we consider such a leader for times that try men's souls. As we reflect on the life and character of Joseph Charles Price, we can see a semblance in the illustrious character of Abraham Lincoln. They both grew up in very humble circumstances; both were rich in ideas and ideals; both were men of fine sentiments, warm hearts and generous natures; both were humanitarians; both belonged to a class which was without social advantages or power to secure gains for them. To these men, the prospect for learning and honor was dark; yet, whatever advantages they did enjoy were earnestly improved.

Joseph Charles Price was born in Elizabeth City, North Carolina, February 10, 1854. He was born a free man though his father was a slave. The regulation was that if the mother was free, the child was to acquire the status of the mother. When he was nine years old, he went to New Bern where he spent most of his life. He received his early training at the Lowell Normal School in New Bern, and later matriculated at Shaw University. He went to Shaw bent on studying law and becoming a lawyer, for in those days Shaw was noted for its law school. While at Shaw, he attended the revival meetings which were held regularly on the campus. At one of these revival meetings he was converted; and subsequently with the guidance and aid of one of his teachers, he decided to become, so he said, "a lawyer for Jesus." Following this experience he was given a scholarship by the Honorable William E. Dodge of New York, who was a great industrialist and philanthropist, to take college and theology at Lincoln University. He was graduated as valedictorian of his class in 1879 and completed a three year theological course in two years. While at Lincoln University, he exerted a healthy influence on the institution, excelled in many activities and was regarded as a model young man.

In 1876 Price was licensed to preach by the Quarterly Conference, and from then on he made strides upward. Bishop Hood stated that he knew of "no other man being . . . received into an Annual Conference and advanced to deacon's and elder's orders and elected a delegate to the General Conference without ever having met the Annual Conference". Price never objected to orders and responsibilities given him; he only acquiesced in what was done.

Yet, he was no seeker of notoriety for himself, nor was he a laborer for the prizes of the world, "but the one controlling idea of his life was to lift his race out of the ignorance and moral degradation into which the misfortune of a cruel past had sunk them, and to lead them to higher planes of intelligence and social refinement."

Price held assiduously that the idea of an education which to him was the "culture of the head, the hand and the heart" should be rigidly enforced. Such a leader with such a philosophy was needed in his time and again in our time which tries the souls of men. In Lincoln's time our country was engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated could long endure. In our time we are engaged in a great cold war of ideology, testing whether this group or that group so conceived can long endure.

Therefore, today, we need more Prices to continue the perpetration of the philosophy of lifting our race out of ignorance and moral degradation. Such a task would not be too easy, because we live in a world in which we have not become adjusted, and whose future we cannot clearly foresee. But the best minds are surely needed and will be needed in the future as in the past, no matter how difficult may be the uses to which they may be put.

Leaders in times which try the souls of men should of necessity be concerned with educating the minds of men as Price did, for education is for life rather than for livelihood alone, yet without means of livelihood life itself is set by frustrations. The most important training is that of the mind, and the mind must be so trained that it will be able to deal with the unforeseen problems which it will encounter. The educated man must be free and yet must be willing and able to accept the responsibilities which the world in which he lives confers upon him, if he and his fellow beings are to remain free. The content of education will be determined in large part by personal aptitudes and interests which must be skillfully appraised, in part by social needs, in part by circumstance and chance.

At the age of twenty-seven Price began to be known throughout the world as an orator, first by his speeches in North Carolina, and he was later given an opportunity by Honorable William E. Dodge of New York, to assist in the Prohibition Campaign. In 1881 he was sent as a delegate to the great Ecumenical Conference in London, England. It was there in a five-minute speech that he secured the attention of the world for which he was called 'the world's orator'. While in London he enjoyed a prodigious amount of success and that fact reached the ears of his native countrymen; and then the white citizens of Salisbury, hearing of his desire to establish a college, offered \$1,000 if the school would be located in this city. The offer was accepted, the site was purchased, and an additional \$1,000 was raised, and thus began the monument of Price's untiring efforts.

Mr. Price returned to the country in 1882 and was elected president of the institution he helped to found. Shortly thereafter, he secured from the Legislature an amendment changing its name from Zion Wesley Institute to Livingstone College.

Therefore, it should be a challenge to you as true Livingstonians to carry on the unfinished task of Joseph Charles Price. That is, after his return from London in 1882, and after having obtained the desired sum of \$10,000 for Livingstone, he had hoped to return and secure another \$25,000 for the cause of Livingstone, but unfortunately his poor health and short life prevented his doing so.

Here, it is worthy to note that with all his success his head never got too large for his hat. Politicians tried to use him to their advantages. He was offered a collectorship and the position of minister to a foreign country. There was money in these offers, and he needed money, there was honor in them and men love honor, but he refused the honor and the glory, preferring to labor for his school in North Carolina, feeling that he could do more good in Salisbury, for he had a job to do and nothing could turn him aside from it. So, you can see he was not self-centered, or interested in himself alone, but concerned with improving humanity and working for a cause—Livingstone College.

We can think of no man who has accomplished so much for the benefit of mankind and for his own aggrandizement in such a short period of time. He was always aware of matters affecting his race; thus, he always worked ardently and conscientiously to ameliorate the conditions of those he represented. Were he among us today, he would decry the appalling amount of ignorance in this free country—a land of plenty. Ignorance of matters which concern us most nearly can be disastrous. The vital importance of exact and complete knowledge was demonstrated during the world wars and is being demonstrated everyday in aviation and surface transportation, in engineering and construction, in the maintenance of health, the cure of disease, and in countless other fields of action.

Yes, the illustrious character of Lincoln and Price has been pointed out as a model of true greatness, and so have their successful struggles with adversity and embarrassment. Their names have been transmitted to posterity as another glorious example of sincere devotion to liberty and the elevation and happiness of mankind, and they have been remembered and honored as honest, pious, patriotic, devoted men, set apart to the service of God and humanity. These two great men were orators, statesmen, great leaders who did what they could to make the world better while they stayed in it, and they left behind them examples worthy of imitation. Likewise, it is our duty and privilege as students, teachers, bishops, ministers and laymen of upright living and as human beings to make thought and ac-

tion in this country a powerful instrument for human freedom, a bulwark of human dignity, a source of human value.

In further evaluating Mr. Price, I would like to quote the words of Dr. Poole, ex-President of the University of North Carolina, "The Negroes claimed him (Price) because he was a colored man; but he (Dr. Poole) claimed him because he was a man, a great and good man, a splendid specimen of our common humanity, a most useful citizen of the State of North Carolina and an American citizen who had given his life in the interest of his State and nation."

And now in closing I wish to quote a portion of a poem entitled "Price Beloved" by Mr. J. E. K. Aggrey, a Livingstone College graduate.

Price immortal, thou that wakest
 Aeolian sweeps on trembling strains anew;
 Consolation to the hopeless,
 Falling on the heart like morning dew;
 Sweet Arcadia's pregnant summers,
 Never breathe a nobler son than thou;

* * * * *

Prophet wrapped in visions glorious,
 Thou that told'st the bruise its balm;
 Warrior of the knightly order,
 Treading with the tread of Caesar bold,
 Crossing Rubicons of wailing,
 Doing deeds as yet unsung, untold;
 Thou that fough'st though not with weapons
 Carnal, wresting palms from world renowned,
 Linking depths to highest heights of
 Lowly birth, yet died a victor crowned;

B. L. BROWN
 February 10, 1950

DR. JAMES W. EICHELBERGER AND CHRISTIAN
EDUCATION IN THE A. M. E. ZION CHURCH

When those who write come to the time of evaluating the work and actions of Protestantism in America for these past fifty years, one of the major fields of interesting exploration will be that of the active participation of the Negro denominations in the affairs of Christian Education. It will be noted that the African M. E. Zion Church has been, no doubt, one of the most active of these denominations in interracial, international and ecumenical religious affairs. It will be further noted that this studied interest of the A. M. E. Zion Church has been spearheaded by a few leaders who began their work towards the turn of the century. The years of greatest achievement were those of the last two decades when the Christian Education Department, as we know it today, finally evolved.

It is significant that these years of rapid progress in the field of Christian Education Leadership were attained under the direction of Dr. James W. Eichelberger who has served the denomination either as teacher (Clinton Junior College), school principal (Walters Institute), General Superintendent of the Sunday Schools, Director of Religious Education, or Secretary of Christian Education for forty-six years of the present century, a term of service covering more than a third of the time the A. M. E. Zion Church has actively fostered education in one form or another. Of even greater note is the fact that these forty-six years of active participation in church religious educational affairs began just sixteen years after the new impetus was given the movement by Bishop Alexander Walters and Bishop George W. Clinton.

In this time, 1950, when the General Convention on Christian Education will be held at Richmond, Virginia, August 1-6, the Secretary of Christian Education, Dr. James W. Eichelberger will have served his denomination in this capacity eighteen years. At the same time he will have served his denomination as General Officer in the positions of General Superintendent of the Sunday Schools, Director of Religious Education and Secretary of Christian Education THIRTY-FOUR years.

Dr. Eichelberger is not only the dean of the General Officers' group but is recognized throughout the church as its most outstanding layman, ever zealous in the cause of his Church and his people. It would be futile to deny that any single denominational personality is so well known in the by-paths and hamlets of the African M. E. Zion Church as the present Secretary of Christian Education. This has been occasioned by his visitations in every annual and district conference and in most of the churches of the communion.

The great thing about this layman is the fact that in practically every instance he has first made the job and then filled it. By that it is meant

that he has spearheaded the movement leading to the interpretation or creation of the position and then has been elected to the position. Too much cannot be said of his ability to reveal to the church imperative needs. The church has heard him and has followed through.

From the *A. M. E. Zion Quarterly Review* Vol. LV, No. 4, the following account is taken:

When Dr. James W. Eichelberger Jr., returned from the Zurich Switzerland, meeting of the World's Sunday School Convention in 1913, he requested the Board of Bishops meeting in Pittsburgh to appoint a Sunday School Commission to study the work and its needs. Twelve members were appointed to this commission among them being Sarah Janifer and Mary Frances Terrell.

Dr. George C. Clement, Editor of the *Star* and later Bishop of the Church, aided in alerting the Church to its needs. Yoeman service was done likewise by the Reverend William J. Walls, later Bishop, who wrote, no doubt, the most critical and sharpest articles on the subject in the *Star of Zion*. In one such article he declared that the Bishops should refrain from placing themselves on so many inter-denominational boards and appoint the younger men who were close to the work, thereby giving these men the benefit of contacts.

Reverend Wall's article stirred up that which might be termed a hornet's nest, for when the Bishops met in New Bern in 1914 many of them were determined to show resentment at this criticism. The struggle for a revamped program was at white heat and the leaders of the move staked all to put over their ideas. To climax the whole controversy the Committee of Twelve reported. They made two significant recommendations. First, it was suggested that a General Sunday School and Christian Endeavor Convention be held the next year, in 1915, as an experiment. Their second suggestion recommended that in the editing of the *Junior Quarterly*, comments should be added or we should cease to publish this leaflet.

It may be stated here that at this time the church was issuing through its Editor of Sunday School Literature in addition to the picture lesson cards, three quarterlies, the *Teachers*, the *Senior* and the *Junior quarterlies*. This last leaflet gave only the barest items such as the text, the time and place of the lesson and the golden text. There were no other comments.

The office of General Superintendent of the Sunday Schools was, in the early days of the system, connected with that of the Editor of the Sunday School Literature. This method was both ineffective and useless. Agitation developed to change the system so that the General Superintendent

would be effective. When the office was separated from that of the editorship James W. Eichelberger, who had been in the thick of the fight, was made the first General Superintendent on this basis with the stipend of half salary.

From an inter-denominational standpoint, Dr. Eichelberger has carried well the torch lighted by Bishop Alexander Walters, Bishop George W. Clinton and others. Against great odds he has placed the church high in the councils of inter-denominational relationships. He has been most active in the International Council of Religious Education to the point that no other Negro denomination participates in the work of this group to a greater degree. This has meant that the Christian Education program of the Zion Church is comparable in organization and ideals to any in the North American area. He served a term as chairman of the Denominational Executives Section of the International Council of Religious Education. When the time came to re-evaluate the total program of Christian Education he was appointed to the Study Commission which issued its report in 1948 under the title of *The Study of Christian Education*. He serves at present as one of the members of the Council.

Equal enthusiasm has been vested in the World's Sunday School movement to the extent that at each session of this body Zion representation has been noted. In all except two World Conventions since 1904, he himself, has been present. He was elected vice chairman of the World's Sunday School Pilgrims and is a member of the North American Administrative Committee of the World's Christian Education movement and is a member of the Assembly of the World Council of Christian Education.

For many years Dr. Eichelberger has been identified with the International Society of Christian Endeavor and is, at present, one of its most active trustees. He holds other memberships in the National Education Association, the Religious Education Association, the National Association for the Advancement of Colored People and the Chicago Urban League.

James W. Eichelberger was born August 30, 1886 in Columbia, South Carolina, the son of the Reverend James W. and Josephine Eichelberger, the former one of the most active ministers in that state. He attended Livingstone, receiving his A. B. from that college in 1904. Later he matriculated at Northwestern University where he received the Master of Arts degree in 1923 and did further graduate study. In 1925, Allen University at Columbia, South Carolina, conferred the Doctor of Laws degree on this outstanding native son.

Recognized by all as an authority on Christian Education he has written two outstanding studies: *A Survey and Evaluation of Overhead Sunday School Organization in the A. M. E. Zion, A. M. E. and C. M. E. Churches,* and *The Work of the Overhead Religious Education Agencies Among Negroes in the United States.*

THE A. M. E. ZION CHURCH AND HER FUTURE OUTLOOK

By REV. J. F. DUNN, Pastor

WESLEY TEMPLE, A. M. E. Zion Church
Akron, Ohio

The next few years the A. M. E. Zion Church promises to be more challenging than ever. It is most certain if life lasts some of us will again be among the elected constituency of the legislative body of our next General Conference. As we stand today on the threshold of an urgent need for a great spiritual awakening, we are confronted with the poverty of words to communicate the new dimensions of mind which are opening up. The matter I wish to call to your attention is one that is constantly turning over in your minds, must of necessity, in the eyes of some, perhaps be crude. Yet some careful study in the direction of definite action must be made in an attempt to find the nature of man's link with the Infinite in the matter of retirement law as written in our book of Discipline.

In trying to establish man's link with the Infinite, I have never, and never will be in accord with the retirement law as written in our Discipline, because I believe its birth was unchristian and all unchristian acts have a destructive place in the life of the church.

Brilliant men, possessing great knowledge of certain subjects and experiences and an enormous desire to advance in their chosen fields, when denied the opportunity for continuation of their work, for man made restrictive reasons, (like Bishop P. A. Wallace), have lost all interest in life and in living as scores of individuals who have planned to retire at a certain age or stage in life, anticipating the joy of doing nothing have found that this was harder work than activity, and unless they have developed new worthwhile interests, have often declined in health and in spirit, releasing their hold on life.

Spiritually developed persons look forward to their later years, when the harder battles of life have been won and their Souls have been enriched by maturity of experience, anticipates with joy the increased opportunity they will have for rendering service and giving counsel to others. Through the years these people have been preparing themselves through meditation and study for themselves and others. Therefore, the Bishops of the white church look forward to the day when they can retire, travel, write books and give counsel from their ripe years of experience and service. They are paid to do so, but we are not able to pay ours, so we kick them out and throw them away with a broken spirit, to live or die and we claim to do it in God's name, for the best interest of the church. With this attitude, instead of our helping the cause, we pauperize the church by depriving it of this experience. Had this not been done those we have retired might have lived longer. If the A. M. E. Zion church's

spiritual nature kept pace with her material development, she would have brought words into being that is in harmony with the purpose and spirit of the church which would enable us to give a better reason for retirement based upon progress and spiritual experience, which no doubt would have resulted in the growth in membership even with the shifting of population. As it is we all know that our membership is declining instead of growing. In every thing there must be a righteous purpose and progress in life, without it nothing has meaning and very little interest.

I am afraid, judging from the past two General Conferences, that our capacity for reception is extremely low, so that our preception of the God-power with which we are linked is exceedingly feeble and limited. I think of our Bishops, as the Guiding Fathers of the Church, the General Officers as their helpers, and the Pastors, the Great Spiritual Sources and Fountains through which the many souls are brought into the Light of God's Love and born into the Kingdom of Jesus Christ, as they are fed and guided by God through the Holy Spirit, inspired and strengthened by our Bishops aided by our General Officers. This is to be done through the medium of our evolving souls as leaders on equality with each other but with positions step by step a little higher with each having a chance for advancement when the time comes without destroying any. We together in the spirit of Christ must develop the eyes to see and the ears to hear the higher impulses which are constantly emanating from the Central Power Station, beamed at the intelligence of all self-conscious leaders all over the church.

I believe that unless our Guiding Fathers, their aids and Pastors get together in action and present a solid front in all matters we will not be able to meet the challenge of the next four years, in view of the social trend of this age. With a unionized world, State and Government taxation, high cost of living, the fear of future security, the many social agencies wrapped up in the Red Feather or Red Cross, the local and National Association for the Advancement of Colored People, the March of Dimes, heart and cancer society, Goodwill Industries, local community centers, local and Federal Council of Churches, the Y. M. C. A., Y. W. C. A., local Council of Church Women, and a host of other local calls. Then our children must be educated, they must be fed, clothed, have money for their recreation and social activities. All of these are a part of our local community life and is a must order, I say a must order because in some communities the appeal is made with a hint that your failure to support these agencies your job is at stake because it represents ones disloyalty to the community interests. As a pastor on the field I know and I am not alone, when I make the observation that the future life of the church will be affected beyond its breaking point if we are not careful in increasing our financial load. In this period of change the organizational forces in our communities are so potent that human needs are

almost beyond the reach and influence of our church government even with factional appeals, however sincerely and powerfully presented will bring us no results.

It is only when men attempt to divide up the truth, and segregate it through organizational forces, that they lose the very thing they seek. The truth cannot be bounded by the walls of a church, the confines of a college campus, the laboratories of a scientist, the laws of a land, or the covers of a book. The truth is as free as the principle behind it and, if trampled to earth, will rise again in the spirit of Truth-Seeking Men. It is unthinkable that the rank and file of our membership desire any set back in our church. And yet our action at the last two general conferences is leading in that direction by every means at our disposal. We all must assume a share of guilt in this horrifying trend towards self-destruction. Our ills cannot be cured by treating effects but by removing the causes, treating effects leaves the same old sore and they are infecting the church anew.

What is vitally needed in this period of fluxation is an A. M. E. Zion Church *Planning Board*, composed of a few sober, fair-minded Ministers and Laymen, guided by two of the Bishops of our church who are dedicated to only ONE objective; the preservation of the church and of the individual member rights everywhere and the improvement of human relations. The very nature of this consideration would cut down hypocrisy, red tape, deceit, and the aggressive nature of the special privilege and special interests in the church, and set up a program of co-operation between the people for betterment of all such as the world has never seen. This planning board would scan the entire field, find our needs and our resources to meet these needs, build a program in keeping with the changing times and the conditions of the times in which we face and then work out a budget that will enable us to do the job, pool everything and stop. This must eventually come, with the unanimous sanction of all realizing that, without such steps only chaos can result.

At the present stage of world and church confusion, this may be too much to hope that our Bishops, General Officers, leading Pastors and Laymen, would or could agree to such a simple, direct, sincere, practical and understanding approach to the solution of our problems. I am aware of the fact that this would mean a by-passing of rules, diplomats, and all the prejudiced by positions of power of different individuals, who are only interested in changing or keeping things to suit their own objectives and convictions. Put this valuable information into each Annual Conference, and into the hands of the delegation who will make up the next General Conference as a study guide.

Many things were done in days gone by, that must be undone in these changing times to meet the demands of the present and future needs. Our

church cannot afford from a serviceable and financial viewpoint to lose or silence any more of the fine-character men and women. Their serviceability to the church should not be limited by the position they occupy based upon age and the past fixedness of law or our thoughts concerning these positions. We may as well face the fact, that we have arrived at the cross roads in human evolution, which requires a clearing away of old concepts, old ways of doing things, old rock-ribbed alliances and zones of influences, either for or against individuals, be it a Member in the church, Preacher, Pastor, Presiding Elder, General Officer or Bishop, which gives birth to new enmities and new burdens.

The inability of our delegation who compose our law-making body once every four years, to adjust matters Spiritually, Morally and Financially; to establish a common basis of understanding and co-operation is a matter of no small concern. A *Planning Board*, to scan our entire field checking our needs and the resources to meet these needs, based upon a program in keeping with the times and conditions present and future, freed from fear of aggression or suppression of individual rights, to explore the field and bring us food for thought will eliminate all possibility of future dividing and destroying the church. With each mind feeding upon solid facts and conditions, free of false concepts and destructive feelings, will withdraw so much destructive thought from the ocean of consciousness and help raise its level, thus improving conditions. This I am sure will one day be found to bring a closer relationship and a better understanding of the situation we face. I am only trying to get all of us to practice as well as preach a gospel of service, praying that this is not too sweeping for this period.

The pastors understand perhaps as our Bishops may not know, that our people are rebelling now under our present financial load. We also realize that our present budget is not enough to meet our needs, at the same time we are driving our people from the church trying to get this. To retire the number of Bishops we have on our present list will mean an increase in our budget to take care of them, plus an increase to take care of the ones we might elect to take their places. No matter whom we put in their places according to our present law, it will not make us any better off to carry on, it will only mean added expenses without any return. As to present budget, I personally and very seriously question the wisdom of its distribution. In at least one or two instances, something else might have been done more wisely and more profitably.

God, the Great Intelligence, has wisely provided, through Life and Death a means through which man may increasingly participate in His boundless evolution. I think it was this idea in Paul's mind when he said, "If a man desires the office of a bishop, he desires a good work." God's provisions through Life and Death requires that man must pass through a succession of even higher forms as the nature of his own soul is raised by

experience and service for it is this which leads man on to a closer and closer identification with the God-force within. This is also the meaning of the statement, that man must develop the eyes to see and the ears to hear the higher impulses which are constantly emanating from the Central Power Station, beamed at the intelligence of all self-conscious people.

The Bishops of the white church realize this, and as their law provides that they shall have good security or pay they look forward with joy to their day of retirement. They utilize each new stage or position they occupy as an instrument through which they can and will be expected to give greater service. Therefore they have no fear of retirement because of so little security, and being pushed aside or being reduced to no standing in the church where they have given their youthful lives. They expect to be promoted many times from position to position, with each stage permitting them to give greater contributions and service. They know that retirement as such does not mean their end, but, that they are going on to join other ripe souls who are actively and happily engaged in a greater service here, looking forward to a greater work beyond these veils of tears, when their Souls are finally released from the body here. These are the steps which lead on into the Kingdom of Our Lord and Christ Jesus. God, my friends, would that we retire only because of physical and mental incapacitation. If the bishop or any one of the rest of us violate the law or prove unfaithful in any way, we should unfrock and suspend instead of retiring, that will not cost the church anything. None of us should ever be permitted to become the law unto ourselves.

THE REVIEW LABORATORY

From A Pastor's News Bulletin:

WHAT'S THIS ABOUT?

It's about the series of sermons the pastor is going to begin next Sunday morning! He is convinced that Protestants don't know why they are Protestant, and this is largely due to the fact that ministers have sought peace more than the convictions of the faith. People have said "Sssh! Don't talk about things like that—it will make for misunderstanding! Live and let live!" The problem has become such that Protestants are slowly losing their hard-won freedom, and in turn the world is less free.

Mr. Torgerson will preach a series on: "Protestantism, the Last Bulwark of Freedom". Next Sunday it will be on the subject of "Christian Love—What is involved in a Protestant marrying a Roman Catholic, What Rights Has a Protestant? Is the Divorce Question solely on the shoulders of those of the Free Church? Be with us at 11.

Mr. Hammar has arranged that the choir sing some of the great music of the Reformation:

A Mighty Fortress Is Our God, Martin Luther

Out of the Depths, Martin Luther with music by LeMaistre

Dear Christians, Let Us All Rejoice, Martin Luther, music by B. Ducus

The minister was making his announcements to his congregation. The time—Palm Sunday—the place—Rochester, New York—the church, Memorial A. M.E. Zion. Announcements are always a nuisance, I thought, as item after item was mentioned. And then, suddenly, I seemed to realize that not all that was being said concerned the weekly affairs of the church for it dawned on me that he was talking about a familiar hymn. Then I knew I was calmly being led into the deep spiritual beauty of worship again. And then we were singing the hymn of which the minister had been speaking! I marveled as the time came to speak—how well prepared were these people for the purpose of their presence. Would that all had this extra ordinary gift.

Time after time we have seen Junior churches in session and wondered just how much good was being accomplished. You could see the unfolding of good in the same church as the Junior Church services opened with the minister present, a robed choir, the organ and a definite order of service, mimeographed. I understand that this is so even on Communion Sundays. As the main part of the morning service gets underway at 11:15

with the singing of "Holy, Holy, Holy" by the Senior Choir at the rear of the church, the Junior Choir using the same hymn as its recessional. The Junior Church following the younger group to a nursery in the basement and the older ones either to return for the main service or to their homes.

HOME MISSIONS AT ITS BEST

That which promises to be the third great Zion Church in Chicago is perhaps, the most outstanding Home Missions project in many respects in the denomination. The editor deems it so for the following reasons:

1. The minister, Reverend R. H. Collins Lee, is not only a seasoned minister but has held some of our outstanding appointments, among them being Greater Walters in the same city. On his return from his assignment as Chaplain in the United States Army (World War II) he undertook the organizing of a church without a nucleus or a building.
2. The efforts of an entire annual conference are being placed back of the project with the active assistance of the Bishop of the area.
3. Deeply loyal Zion members have identified themselves with the movement.
4. The entire project, when brought to fruition with the building of Church will stand as a monument to one of our prelates who last year observed twenty-five years as a Bishop in the A. M. E. Zion Church, John W. Martin.
5. *Every Zion Church, every Zion minister in and near Chicago has been bending every effort to achieve noteworthy success in this project. It's the one way to enlarge the borders of Zion.*

THE WORLD TODAY

THE SECOND SOUTHEASTERN INTER-CHURCH CONVOCATION

We call our ministry's attention to the second Southeastern Inter-church Convocation which was held in the St. Mark Methodist Church, Atlanta, Georgia, December 6, 7, 8, 1949. The theme of the conference was *Protestantism Accepts Its Task in the Southcast*.

It is interesting to note the work undertaken by the Convocation. Among the matters discussed were: The United Evangelistic Advance, The Community Approach to Christian Education, Our Ministry of Youth, Christian Stewardship, Church Planning and Adjustment, Christian Social Relations, and Local Inter-Church Relations.

Several individuals interested in Christian Education and the ministry of the Church of our denomination were able to attend. We urge an even wider participation in these inter-racial efforts.

* * * * *

The Editor Reports:

The 1950 meeting of the International Council of Religious Education was held at the Deshler-Wallick Hotel, Columbus, Ohio, February 12-18, 1950. While the greater part of the editor's time was spent in the section and committee on Leadership Education, brief periods were spent in the Committee on Audio-Visual Education and the special committee having to do with the new audio-visual series for the training of teachers. Conferences were likewise held with Dr. Charles L. Dinkins, Sunday School Publishing Board of the National Baptist Convention, U. S. A. regarding the series. Friday and Saturday were given over to the meeting of the Council itself.

THE EDITOR'S PEN

The Church had better not pattern its financial policy after the government spending. You cannot last long spending more than you take in in times of plenty.

Someone writes that it will take the workers of a certain union ten years to make up for pay losses at the present rate of increase.

A Third man unnecessary, says the Government

A Third man unnecessary, says the railroads

A Third man is necessary, says the union

The government urges compromise. Can there be compromise if somebody is wrong?

The abuse of privilege has ruined many a good institution and wrecked potentially good lives.

An interesting and tragic situation develops when a wise man forgets his knowledge and takes out after destructive greed.

EDITORIALS

One of the great industries of the nation recently has been featuring an ad which calls to the American mind four great possessions, common to most citizens—the Bible, signifying freedom of religion; A Key, the sacredness of the home; a Pencil, the privilege of free speech; and the Ballot, the privilege of voting.

The strangest thing about too much of life is that none of these vital items seem necessary to our well being until in one way or another threats to their existence becomes imminent. Perhaps we have taken them too much for granted.

How well a reviewing of their place in life, in the very thing churches are attempting to do is fitting today, takes only a moment to establish. The Protestant Church merely ceases to exist without due emphasis on the Bible. In many instances, yes even of a Sunday morning, we've pushed it into the dim background and substituted in its stead—the bulletin of activities—choral singing or childish ditties with little rhyme and lesser still of reason. We've used our pulpits to attack everything and anything from dress to mannerisms only to find our moral existence impoverished and valueless.

If we were absolutely frank with ourselves we would be forced to acknowledge that the key has been lost simply because of disuse. The home exists only as "stopping-by place" in the idle hours between our pleasure seeking jaunts and our jobs. It appears that more than just the children of our urban centers carry loosely "the key of the home". The disturbing thought is bound in the feeble efforts the communions are making a retrieve and hold this institutions. We know the loss of "the key" will eventually lose us "the Book" and still our work to save the situation receives the least of our best.

As the disciples of old, we have hoped for a saving power which through its own medium could stem the tide. We have looked longingly at science and technology—at television and what not to lend their aid in the restoral of the family circle. Perhaps for a time they will, but agencies born out of collective mental laziness have a queer habit of bringing new diseases and new threats to our social well being.

In the days of our colonial fathers it was witch hunts and today it is spy hunts. Most of us would be disparingly surprised at the present mind of America. So suspicious have we become that every other stranger who looks like a college graduate, is labeled one of J. Edgar Hoover's "G" men. There was a time when the solid citizen fearlessly placed his stamp of approval on everything with a good purpose. Now he has to walk all around it to see if anywhere it might have hidden subversive aims. Aided and

abetted over the years by ways of life encouraging laziness of mind and body, we need little urging to give up "the pencil". Our people have searched diligently for labor saving and mind saving devices, from our recreational bent to the ready acceptance of thought patterns ground out by selfish interests. We lose trying to snatch more—we starve trying to get rich by doing nothing—we accept leadership possessed of ill intentions simply because we are not anxious to indulge in mental effort. Whether it is to be found in politics, labor, business or at church where the casual member expects a professional prayer maker, it all serves as a threat to freedom of speech.

For a long, long time, as a people, we have looked for the high privilege of God conversation only to reach the stages of careless abandonment in this age.

The citizen who will only go to the polls when he secures free transportation certainly stands as a major threat to our freedom. Yet that type of citizen inhabits every corner of our nation. Too frequently elections which fail to be exciting and glamorous (such as school board and budget elections) are merely farces made so by the great number of voters who exercise the right to stay away from the polls. In the church, members have an idea that business meetings are unimportant when the fact remains that freedom of the ballot here is as healthy a sign of good government as in our secular lives.

The Bible, the Key, the Pencil, the Ballot—all depend upon and total guarding with our lives and institutions.

THE DRUMS ARE BEATING

Already the issues of the next General Conference are being advanced throughout the connection. We have every reason to believe that this early thought given to our denominational problems can be helpful as well as healthful. However, in a Christian Democracy we cannot ignore certain fundamental restrictions we have placed on ourselves and by so doing have made it almost mandatory that we face our deliberations in the light of our Christian beliefs and Christian intended reputation.

In 1944 this editor opposed with everything at our command the retirement of Bishop Paris Arthur Wallace. It was our belief now as then that the church must either have the courage of her convictions or cease to penalize those who are honest and Christian in their relationships with her. We saw fit by a scant margin of less than ten to retire our Senior Bishop. In the actions taken following this decision, it was stated by one of our chief pastors, without a dissenting statement, that if an emergency should arise,

Bishop Wallace should be recalled to service. The General Conference of 1944 expected just that. We all know the events which made us men and women of small word.

In 1952 the retirement issue settled in 1944 is to be brought again before us. Would God the open gate of recall to active service were now open. It remains closed because we barred it. This editor closes the subject with one reminder—even if the law is repealed it cannot be retroactive. The church has to be decent and Christian.

DR. JAMES W. EICHELBERGER

When the General Convention on Christian Education meets in Richmond, Virginia, August 1-6, 1950, the Secretary of Education, Dr. James W. Eichelberger will have completed forty-six years of public service—all of this time spent in service of his church. First as teacher, principal, and then as General Officer, he has seen the mission of the church develop in its scope and outlook far beyond that of many leaders of our time. A layman whose loyalty and courage has never been questioned, he has pointed the way for new participation in religious affairs throughout the entire denomination.

Few laymen of the church there are who have not seen him and heard him speak. The District Convention as well as the Annual Conferences have been his field and a great deal of his popularity stems from these visitations. It is fitting that the joint Boards of Christian Education see this time as one in which we give honor to our Secretary of Christian Education.

THE C. M. E. GENERAL CONFERENCE

As we go to press the Colored Methodist Episcopal Church of America will be meeting in its general sessions. Convening as it does two years prior to our own general conference its actions are keenly watched by fellow Methodists.

The kindly and brotherly spirit existent between our two denominations has allowed us to longingly hope for the development of "working agreements" leading to eventual unification between the C. M. E. and the A. M. E. Zion Churches.

It appears to us that there must be some points of agreement between us—some common ground where upon we can fellowship together. These common grounds ought to be discovered and explored—to the fullest extent possible. We prayerfully and eagerly hope they will be.

Our sincerest good will to the C. M. E. Church.

LOOKING AHEAD IN BOOKS

The Early Methodist People—by LESLIE F. CHURCH
(Philosophical Library - \$4.75)

Perhaps the Editor is prejudiced wherever books on history are to be had. Certainly in this age when we need to know all we can about our Methodist heritage this book by Leslie F. Church fills a real need. The book itself goes outside the sphere of the Wesleys and into the experiences of many of the common people. Drawn up from sources all historians recognize as primary material, those desiring a closer insight to the ways and beliefs of early Methodists, would do well to secure a copy.

The Gospel of Hymns—by ALBERT EDWARD BAILEY
(Charles Scribners, New York - \$6.00)

Those who are interested in the background and interpretation of hymns will appreciate this book. While many books on the subject are to be had, Albert Edward Bailey has been able to place in his work a wee bit more. The Editor confesses that he has not been able to analyze carefully each of the almost six hundred pages, and is quite well aware that the selection of three hundred and thirteen hymns in no way covers the field but out of the rich experience of the author comes so many added thoughts that it is very hard for one not to desire this book.

Treasury of the Christian Faith
—edited by STANLEY I. STUBER and THOMAS CURTIS CLARK
(Association Press - \$5.00)

Are you looking for a book which will place at your finger tips many bits of information you need and desire? Ideas culled from many of our religious publications have been here collected and arranged alphabetically. The Editor could see many uses for this book in the average minister's library. One could easily secure sermon thoughts from some of the subjects it deals with. Another idea is that of quickly securing the real meaning of a given subject or word. A third way this book could be used would be in the development of personal religious life. You will enjoy *Treasury of the Christian Faith*.

The book itself deals with fifty subjects. Among them are the Bible, Christian Family, Evangelism, Grace The Holy Spirit Religious Freedom, Immortality, the Sacraments, Thanksgiving and Worship.

Any reader will agree that *Treasury of the Christian Faith* is a living book.

Youth Asks About Religion—by JACK FINEGAN
(Association Press, New York - \$2.00)

One of the best books recently issued on the subject is *Youth Asks About Religion*. Busy ministers who like to know the questions often being asked by their younger members would do well to secure a copy of this book. The editor was interested in the unique way in which these questions are approached. No major thought is side stepped. To further demonstrate its usefulness the editor requested several young people to list their questions in order that they might be checked against those listed. From the results of this experiment we highly recommend *Youth Asks About Religion*.

Lift Up Your Eyes—by LOUIS J. SHERRILL
(John Knox Press, Richmond, Virginia - \$1.00)

In these days when it is so vital to get across the purpose and program of the church, religious leaders are ever on the alert for books which will simplify this teaching task. The book *Life Up Your Eyes* is the result of a careful study of this subject by a committee of the Presbyterian Church in U. S. We state here, briefly the subjects appearing in the study:

1. Our South. 2. Our Church. 3. Our Schools, 4. Our Teaching, 5. Our Workers, 6. Our Advance.

While the book appeals to Presbyterians in the main, the problems faced are those of all churches. The price is such that copies could be distributed to key leaders in the church.

Chapters in a Life of Paul—by JOHN KNOX
(Abingdon-Cokesbury Press - \$2.50)

A good, new book on the great Christian writer giving sources, historical data and an interpretation of Paul's view point of Christ.

"Why vex ourselves about (the long-range ultimate outcome of the interracial situation)? Is it not more sensible to deal with situations that we can understand, with conditions that we can ameliorate, with the certainties of right and wrong that we see all about us today? That, at any rate, is the philosophy of our present approach. We believe that it is sound, and that it affords abundant opportunity for constructive effort today and a good way down the road to the future."

This is the conclusion of Robert B. Eleazer in his new book, *Reason, Religion, and Race*—just published by Abingdon-Cokesbury Press of New York and Nashville.

The spirit of the book is best sounded perhaps in the author's quotation of the Honorable Gustavo Herman, Consul General of Mexico in San Antonio, who speaks as follows on the subject of race relations, particularly as regards Americans of Mexican descent: "To work wisely and cooperatively, to improve constantly our knowledge of the problems, to trust in the good will of others, to discuss and to debate, to cling to the principle that hard work and good sense will accomplish more than angry shouting—these are the important things. It would be paradoxical indeed if we set out to combat prejudice with prejudice, intolerance with intolerance."

Thus the book explores racial tensions and religious misunderstandings between white, Negro, Jew, Gentile, American Indian and Americans of foreign ancestry—both Oriental and Occidental.

Prepared as the new second series leadership training text for the Methodist church course "The Christian and the Race", the book is expected to have a wide general appeal. Its motivation is to establish a sound basis—both religious and scientific—for understanding, appreciation, and amicable adjustment across racial and cultural lines; and also to provide source material for the interdenominational observance of Race Relations Sunday on Feb. 12.

The author has long been associated with a large and rapidly-growing group of outstanding Southern liberals seeking solutions to the problems of racial tensions. He is the author of *Recent Trends in Race Relations*, *America's Tenth Man*, *Population problems of the South*, *Understanding Our Neighbors*, and *A Practical Approach to the Race Problem*. For 20 years (1922-42) he served as educational and publicity director of the nationally known Commission on Interracial cooperation, a South-wide organization heading up in Atlanta, Ga., which pioneered in the promotion of interracial justice and understanding. For 11 years he was secretary of the Conference on Education and Race Relations (1931-42).

Mr. Eleazer's Methodist affiliations include his association with the Laymen's Missionary Movement, the Board of Missions, the Board of Education of the Methodist Church, and the Nashville Methodist Union, which he served as president for two years. He also edited the *Missionary Voice* and the Southern Methodist News Bureau. He is a former president of the Door of Hope in Nashville, a native of Bellsburg, Tenn., a graduate of Southwestern Presbyterian University in Clarksville, Tenn., where he also edited the Daily-Herald for a time. He is a former trustee of Clark University in Atlanta, Ga., and a former president of the Leonard Street Orphan's Home there.

REFERENCE NOTES

In order to aid the ministry in finding ready access to major articles appearing in the Quarterly Review for the past calendar year, we are herewith listing them according to their alphabetical appearance. No effort is being made to deal with the minor articles which appeared from time to time.

A Brief History of the African Methodist Episcopal Zion Church . . William J. Powell Vol. LIX, No. 2.

Case Against Our Social Inertia, Page 181, Vol. LIX, No. 4 By Reverend Booker T. Medford.

The Adoration of the Magi (Picture) Page 153, By Tiepolo Vol. LIX, No. 4.

The Adoration of the Magi—A Worship Service, Florence Turverey Reeves, Page 154, Vol. LIX, No. 4.

Bishop Benjamin Garland Shaw, Page 101, Vol. LIX, No. 3.

Bishop William J. Walls, Page 102, Vol. LIX, No. 3.

Bishop John W. Martin, Page 104, Vol. LIX, No. 3.

Bishop Cameron Chesterfield Alleyne, Page 106, Vol. LIX, No. 3.

Mrs. Ola M. Martin, Page 108, Vol. LIX, No. 3.

Christmas Stories, By Richard Dwenger, Page 170, Vol. LIX, No. 4

Common Sociologic Factors in Religions by Professor Herbert H. Stroup, Page 189, Vol. LIX, No. 4.

The Easter Story, by Florence Turverey Reeves, Page 23, Vol. LIX, No. 1.

Eli and Samuel, by Florence Turverey Reeves, Page 53, Vol. LIX, No. 2.

The Faith That Was Born At Christmas, by Rev. Gordon M. Torgerson, Page 166, Vol. LIX, No. 4.

Hinduism and Christianity, by Herbert H. Stroup, Page 31, Vol. LIX, No. 1.

Homiletic Hints From A Preacher's Notebook, Dr. W. O. Carrington, Page 61, Vol. LIX, No. 2.

Luther and Zwingli, The Editor, Page 122, Vol. LIX, No. 3.

The Man Who Gave Us Christmas, Winifred Kirkland, Page 157, Vol. LIX, No. 4.

Music From the Grass Roots, Russell A. Hammer, Page 56, Vol. LIX, No. 2.

The Meaning of Amsterdam, Karl K. Quimby, Page 3, Vol. LIX, No. 1.

The Mystery of Human Suffering, Preston H. Whitehead, Sr., Page 132, Vol. LIX, No. 3.

Nationalism and Christian Movements in Africa, Reverend Prof. W. L. Yates, Page 184, Vol. LIX, No. 4.

The Purpose of Acts, Prof. Frank R. Brown, Page 12, Vol. LIX, No. 1.

The State of the Country, A Sermon, Dr. Stephen Gill Spottswood, Page 39, Vol. LIX, No. 1.

The State of the Church, Dr. Stephen Gill Spottswood, Page 71, Vol. LIX, No. 2.

Sermon Outlines, Reverend LeRoy Hess, Page 194, Vol. LIX, No. 4.

A Tribute to the Class of 1924, Bishop James Clair Taylor, Page 110, Vol. LIX, No. 3.

Walk Together Children, Booker T. Medford, Page 130, Vol. LIX, No. 3.

Why the Church Is Losing Its Hold on the People, Bishop E. D. V. Jones, Page 117, Vol. LIX, No. 3.

Hinduism and Christianity, by Professor Herbert H. Stroup, Page 31, Vol. LIX, No. 1.

The Woman's Home and Foreign Missionary Society was officially organized when the General Conference met in Montgomery Alabama in May 1880. The Reverend Mark M. Bell, a member of the Philadelphia and Baltimore Conference, presented the resolution which provided for the organization. The first officers appointed were:

Mrs. Singleton T. Jones

President

Mrs. James Walker Hood

Vice President

Mrs. Cicero C. Harris

General Secretary

Mrs. Joseph P. Thompson

Treasurer

